THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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Poetry.

For the Messenger.

Der am Kreutz ist meine Liebe.

(*Hymns 125 and 126 of Dr. Schaff's German Hymn Book, translated by J. Kretzing.*)

II.

On the cross is He I'm loving—
Nothing else in this vain world—
O may He, me always holding—
Who to me is now impearled.
Yes, it is now fast and sure,
He must be each hour's new cure;
Be it bright or dark and low'ring,
On the cross is He I'm loving.

Unrevealed to me, yet surely
This love's race, a constant fight,
Persecutions—so ruefully—
Bring to me the cross in sight;
Just as my Beloved wills,
Life with sweet or bitter fills,
Let it be e'er dark and low'ring.
On the cross is He I'm loving.

I would choose these crosses rather,
And His love's more burdened state
Than these carnal joys together,
And their honor's glittering plate.
Though I should be called a fool;
Or the world's flatt'ring school
Whisper, say, "with us go wooing."
On the cross is He I'm loving.

Do you know whose strength I'm having,
And the courage I possess?
That my heart, the flesh denying,
And old Satan's rage dismiss?
Is love stronger not than death?
Hence I fear no wasting breath
That may frighten, with annoying,
On the cross is He I'm loving.

This pure love's reward is coming;
It will lead to Father's house,
At the last it is disclosing,
And imparts its crown and rose.
Grant, O Lord, that all the world
May yet hear the truth impearled,
In this line, so soul endowing:—
"On the cross is He I'm loving."

Notes.

THE recognition of sin is the beginning of salvation.—*Luther.*

GOD is not wroth that thou tarry or ever thou offer thy gift; for God seeketh thyself more than thy gift.—*St. Ambrose.*

GIVING is like a fly-blister. It is a counter-irritant to selfishness. It never does any good till it hurts.—*The Interior.*

NEGLIGENCE is one of the worst forms of Christian delinquency. Many persons who could not be persuaded to do a bad thing will neglect to do good ones that wait for them, and thus let the evil ones have their way. They are at ease in Zion. Nothing stirs them to systematic and sustained effort.

THERE is a great deal of spurious modesty in the world which is simply cowardice. When a man shrinks from accepting a well-merited honor, that is modesty; when he shirks the performance of a recognized duty, that is cowardice, though *he* may call it a modest distrust of his own powers. True modesty shrinks from the reward of work well done; false modesty shrinks from the work itself. This affords an excellent test of true and false modesty in ourselves and others. Is it the honor that we shrink from? or is it the responsiblity?—*S. S. Times.*

IT is not in those countries where Sunday is almost wholly given up to business or pleasure, but in Great Britain and America, in the two countries of the world where it stops the wheels of labor, closes theatres and opens churches, that workmen earn the largest wages, enjoy the greatest freedom, and dwell in the happiest homes. In every country where it is honored the Sabbath is the Palladium of Liberty and the Ark of Religion. A nation trained through its devout observance to the knowledge of God and the practice of piety, will neither aspire to be tyrants, nor submit to be slaves.—*Dr. Guthrie.*

THERE must be adaptation to the special necessities of the work, wherever the field. There are diversities of gifts, but the same Spirit. The ambassador of Christ, at home or abroad, in the busy centres, where good and evil grapple, or in the comparative loneliness of the country region, who strives to be a co-worker with God, may confidently look for His blessing on a life work, conscientiously, sincerely and believingly performed. His part in the work of spiritual temple-building will continue long after he has entered on his reward. In these days of ever-extending organizations, indispensable in their place, a living, personal discipleship is a prime condition of ministerial success in its only legitimate acceptation.—*Canada Presbyterian.*

Communications.

For the Messenger.

The Greek Church United.

It is the general belief that the Roman Catholic Church is by virtue of a fixed and rigid policy, the same in every particular, in all lands. This, however, is not the fact. By permission of the Pope of Rome, there exists spiritual diversity, and this diversity is found in *The Greek Church United.* As a proof we produce from an authentic source the following: "The Greek Church United is the name of those Christians who, while following the Greek rite, observing the general discipline of the Greek Church, and making use of the Greek liturgy, are yet united with the Church of Rome, admitting the double procession of the Spirit and the supremacy of the Roman pontiff, and accepting all the doctrinal decisions subsequent to the Greek schism which have force as articles of faith in the Roman Church. They have been allowed by the Pope the same law of celibacy as among the other Greeks. They are also permitted to administer communion under both kinds. The United Greeks are found chiefly in Southern Italy, in the Austrian dominion, in Poland, in the Russian empire and in Turkey. In Italy they are computed at 80,000; in Austria at about 4 000,000; and in Poland about 250,000. In Russia it is difficult to ascertain what their number is."*

From the above we learn; 1. That in *The United Greek Church,* the lower order of priests are relieved from the law of celibacy. 2. They are permitted to administer the communion under both kinds. 3. They are allowed to conduct their worship in the Greek language.

From the above we see, what will surprise many, that the Roman Church is not as inflexibly the same in every particular, as is generally supposed. Even in our day we see expressions from Roman ecclesiastics which do not square with absolute and fixed unity. *Cardinal Gibbons,* whilst pleading for clerical celibacy, admits that the apostle Peter was a married man, though taking the astounding position that on being called to the apostolate, he separated from his wife, admitting at the same time that our Saviour did not expressly enjoin clerical celibacy. He concedes also, that "in the primitive days of the Church, owing to the scarcity of vocations among the unmarried, married men were admitted to sacred orders."†

* For additional particulars see *Annuario Pontificio* for 1869.

† Gibbon's "Faith of the Fathers."

Communion under one Kind.

Under this head, Cardinal Gibbons says in his book, "Our Saviour gave communion under both forms of bread and wine to His apostles at the Last Supper." "Public communion was, indeed, usually administered in the first ages under both forms." And further on he says, "Pope Gelasius, near the close of the fourth century, left it no longer optional with the faithful to receive under one or both forms, but ordained that all should communicate under both kinds." But then strangely enough, right in the face of his admitted historical facts, the Cardinal maintains that the Church has the astounding authoring of omitting the cup in the Lord's Supper, and holds that the *entire Christ* is received in both the bread and the wine, should either be separately administered! It is a strange fact also, that the Cardinal overlooks in this connection the custom which obtains in the United Greek Church of administering both kinds in the Lord's Supper.

The Latin Language.

Cardinal Gibbons says, "The Catholic Church has always *one and the same faith,* the same form of public worship, the same spiritual government. As her doctrine and liturgy are unchangeable, she wishes that the language of her Liturgy should be fixed and uniform." As we have seen, however, this is not the fact, as a large section of the Roman Church conduct their worship in the Greek language. How is it that the Cardinal overlooks all this? But, however this may be accounted for, we are glad for the important admissions he has made and which the truth of history so clearly demanded. We are glad too, that to a portion of the Church Catholic, have been conceded by its highest authority, certain divine rights which are highly to be prized, and which, being enjoyed as a special boon, are the more gratefully appreciated.

And now, in closing this article, we feel authorized to entertain and express, on the ground of the admissions and concessions made, the pleasing hope that a brighter and better day awaits the Catholic Church. If that Church could, without the sacrifice of principle, make some concessions, may she not yield still further to the demands of gospel claims? O what a mercy did God relieve this Church of her vast accumulation of errors and superstitions, so that her precious treasures of truth so largely hidden, might shine out like pure gold and bless the world. F. W. K.

For the Messenger.

In Memoriam.

[Proceedings of the Reformed Mission in Japan relative to the decease of Rev. Thomas S. Johnston, D.D., late secretary of the Board of Foreign Missions, received at Harrisburg, August 24, 1887.]

* * * * * * *

SENDAI, Japan, July 25, 1887.

To the Board of Commissioners for Foreign Missions of the Reformed Church in the United States.

Dear Fathers and Brethren:—Two letters from Father Kelker, by the last American mail, brought us the news of the death and burial of Rev. T. S. Johnston, D.D. The eight thousand five hundred miles of distance and the forty days of time intervening could not temper our sorrows, did not mitigate our sense of a personal loss. Our mission mourns. We have lost one who wrote to us officially and personally, as a kind father interested in his children and in their work. We feel even now the calm, beautiful spirit of this fatherhood; a relation based on the love of souls, without which the missionary cause can never prosper. We shall miss the good Doctor's letters, plans, suggestions, encouragements. His whole soul came to us through his written missionary words, and we beheld a high and holy enthusiasm for the cause of Christ in Japan, of which country he was wont to speak so vividly. We thank God for the eminent services of our departed secretary, in his beloved sphere of Foreign Missions. At a meeting of the Missionaries of the Reformed Church in the United States, stationed at Sendai, Japan, the following resolutions were unanimously adopted:

Resolved, That while we bow in humble submission to this dispensation of Providence, we feel that in his death we have lost not only an efficient officer, who on all occasions gave us wise counsel and all needed encouragement, but also a friend who took an active interest in our personal welfare and happiness, and upon whom we had come to look in the light of a father.

Resolved, That this sad visitation of God's Providence on our Mission, and on our Church, reminds us anew of our own mortality, and should prompt us to a greater exertion, and more self-sacrificing zeal in the prosecution of the great work to which our lamented secretary gave so much of his time, and the success of which hitherto has been largely due to his self-sacrificing labors.

Resolved, That we hereby express our heartfelt sympathy with the bereaved family who mourn the loss of a devoted husband and kind father, and we would console them, as we console ourselves, that his was a work well done, a life well spent in the service of our Master; fully believing that he has now entered upon the enjoyment of the reward and the rest, which are the promise of such a life.

Resolved, That a copy of these resolutions be forwarded to the Board, for publication in the church papers.

(Signed) J. P. MOORE,
W. E. HOY,
LIZZIE R. POORBAUGH,
MARY B. AULT.

The following letter of Rev. W. E. Hoy, secretary of the mission, accompanied the above resolutions.

SENDAI, July 25, 1887.

Even at this late date, though to be sure our sorrow is fresh, the Mission's spirit bows at that distant grave. Tears come, but they are the dew-drops on the tender flowers of hope, which open in our hearts. Through these soul-pearls we see streaming the light of a life, now radiant before the great white throne of the Lamb. Grief is dumb. Faith lays hold of the fruits of a long and well-spent life, and gathers unto herself the best promise of the Master, who has declared that such fruits are for the glory of the Father.

The Secretary of your Board is dead. Him whom we loved, we shall hear no more in official and personal letters speaking his manly love for heathen souls. Let us be grateful for what Doctor Johnston accomplished for us in our new work of Foreign Missions in Japan. The example of his zeal and noble consecration remains with us. His memory will inspire us. We loved him; we love him. We shall ever love him: for he is not dead in the cause to which the Mission is consecrated.

Father! thy missionary children think of thee now. We recall thy form, thy face, thy voice, thy words, thy earnest spirit. We could not follow thee to the grave. We cannot now so much as place a single flower on thy resting place! Our voices cannot reach the ears of those who loved thee longest and best. We are not able to minister in these things: distance of time and space makes us weak. But we are strong in gratitude for what thou hast done for us! He has gone. His best monument will be erected here in Japan, where his thoughts and hopes were so firmly established.

(Signed) W. E. HOY, *Sec'y.*

For The Messenger.

Missionary Gring and His Mission—Response of Greencastle Charge.

The Greencastle charge recently enjoyed the rare privilege of hearing several addresses from Rev. A. D. Gring, our senior missionary in Japan. It was edifying and gratifying indeed to learn what great things the good Lord has done for our missionaries and their female helpers in their important educational and missionary operations in the Island Empire and especially in northern Japan. Six hundred Japanese have been converted to Christ in the Sendai region alone and added to the membership of the Reformed Church. A boys' school, a girls' school, and a Theological Seminary have been successfully inaugurated and are fixed facts. A wide door has been opened to our Church and a golden opportunity exists of accomplishing great and blessed results for our dear Redeemer's kingdom. The Union Church of Christ in Japan has assigned the province of Sendai with its six million of inhabitants to the special care of our Reformed Church missionaries. But we are expected to occupy the field with mission churches and educational institutions without delay in response to the eager entreaties of the Japanese who want to hear the gospel and have their children receive the benefit of a Christian education. The door has been opened wide for our Church but we must enter in. A golden opportunity exists but we must improve it without delay. Denominational comity respects our rights and privileges in the cultivation of that very important mission field so long and so far as we show ourselves able and willing to meet the emergency and do the work which God in His Providence has here set before us.

All northern Japan looks to our Church for the gospel and for Christian schools to train young men and young ladies for usefulness in the Church. The Girls' school at Sendai has met with wonderful success under the management of Miss Poorbaugh and Miss Ault. At last accounts 85 girls and young ladies were in attendance including the daughter of the Governor of the province and children of the best families in the capital. They need a much larger and more substantial building for the school and comfortable dwellings for the female teachers who suffered greatly from the cold last winter.

Bro. Swander and wife have already bought a valuable lot in the heart of Sendai, suitable for the Female Seminary and Theological Seminary buildings. That lot has already doubled in value under the boom real-estate has received from the new railroad about being completed.

The Female Seminary will pay current expenses, and the Church will not need to support teachers after the necessary buildings have been erected. But we must act promptly, if we desire to hold the ground and reap the rich spiritual harvest already ripe for the sickle of the missionary reapers.

Five more missionaries and families must be sent without delay, and forty thousand dollars furnished within the year for the mission and educational work in Northern Japan. Native pastors are being rapidly trained by Bro. Hoy, and the eloquent and influential Japanese pastor (Oshikawa) in the Theological Seminary at Sendai. Ten years hence our Church and her educational institutions will be self-supporting in Northern Japan, if we only rightly meet the responsibiliites of the present hour. Japan will be converted to Christianity speedily, whether we do our duty or not. Other Churches will be glad to embrace the golden opportunities that we now enjoy if we fail to do the work that God has given us to do in His gracious Providence. But we cannot afford to lose the blessing which must come to our Church from the faithful performance of our duty to evangelize the progressive Japanese. Japan is the key to the Orient. China and Corea, with their many millions, can be best Christianized by Japanese missionaries.

Ten years hence the Reformed Synod of Sendai will be a centre of missionary operations for other heathen lands, and will repay with a hundred fold all the present outlay of men and money. If we have any faith in the future of our Church and the kingdom of God we must feel constrained to respond generously to this Macedonian call from the Island Empire, and thank God that He hath so marvellously blessed the efforts of our missionaries.

Let our Synods, Classes, and Reformed people generally, fill the heart of Bro. Gring and missionary colleagues with hope and joy by prompt response to the call for more missionaries and more funds to lengthen our cords and strengthen our stakes in that far away sunrise-land. The people of the Greencastle charge made a liberal response, and greatly cheered the heart of Bro. Gring by handing over in cash, and subscriptions payable by Octo-

ber 15th, the sum of $125. The Sunday-schools of the congregations and mission-band, also, expect to raise $150 during the year to endow a memorial-room in the Female Seminary at Sendai. Considering that goodly sums had lately been raised for Wichita College, and our Seminary and College at Lancaster, in this charge, the amount raised was very creditable.

Let the Church generally respond promptly and liberally, as our people have done in the Greencastle charge, and our Zion will indeed rise and shine in the land of the rising sun, and all our benevolent interests will prosper.

KUROS.

For The Messenger.

Missionary Notes.

By Rev. A. C. Whitmer, Superintendent of Missions.

Our Third Church Building Fund.

It will be a great pleasure to those interested in missions to know that our third special fund has been secured, and is now in the hands of the treasurer, W. H. Seibert. This fund comes from the Missionary Society of Emanuel's Reformed Church, of Hanover, Pa, through the pastor, J. C. Bowman. This congregation, besides paying its regular apportionment for missions and much in addition, long ago set aside $500 as a special fund for church building, and now passes this money over into our treasury.

Like the other special funds it is to be loaned only to Missions under our Board, and on first mortgage, payable within ten years.

Buffalo Valley.

What a lovely land! It lies in the eastern end of Union county, bordering on the Susquehanna. Its main towns are Lewisburg and Mifflinburg, where I had a delightful pastorate of nearly seven years. Between these lies the Dreisbach congregation, scattered over the richest farm land in Pennsylvania.

Late in August I gave a Sunday morning to these people, and then, with the aid of their pastor, Rev. T. R. Dietz, and elder Richard Strubble, in two days raised about $150, in sums ranging from $1 to $50, a special gift for missions and church building: the largest amount I have yet raised in any one charge.

This congregation has some aged members. Elder Michael Dukel is 85, but not frail. Mother Leah Groff is eighty-six years; she has not been away from home over two days at a time. Seventy three times she has read the whole New Testament, and six times the whole Old Testament. Who has read it oftener?

Of course in our canvass we made short calls. It was, "How do you do? How much for missions? Good-bye." The King's business requires haste. After a full explanation from the pulpit, an intelligent and willing people need but few additional words.

A previous Sunday was spent in the Berlin and Middleburg congregations (part of the same charge), followed by over two days' canvassing, but with very small results. Many thanks, however, for the hearty help of pastor Dietz, and the wonderful speed of "Duke."

For The Messenger.

The Walled Cities of England.

"Chester."

Mr. Editor:—Chester and York are the walled cities of England, and each has its noted cathedral. The walls were built by Augustus Cæsar as early as 62 A. D., as a defense against the barbarians across the Dee. The Romans occupied England 400 years and only left when the Roman arms were needed to quell the aggressions of the Vandals and Goths who came in hungry hordes to the very walls of Rome.

The population of Chester (we will only describe Chester in this article) must exceed 50,000, and its thrift is evidenced by the immense number of mills and manufactories in active operation in different parts of the city. It is the centre of the lumber trade. The lumber is brought down the Dee in floats and barges. Whatever grain is produced, and the soil is fertile, is ground in the old mill still running near the castle on the Dee. The canal pierces the moat of the walls and upon its waters may be seen boats laden with produce, wheat, oats, rye and marketables grown in the neighboring shires, making their exchanges for merchandize.

Chester is a commercial port. On the outside of the walls houses of a more modern structure stand in striking contrast with the ancient landmarks of the old city within. This mingling of old and new gives it its attraction to the tourist. The race course, an old Roman stadium and forum, take you back to the days when Cæsar's gladiators fought in the ring and when athletes were crowned with laurel in the open plaza not far from the walls. The grounds are embellished with serpentines and walks leading far out into the country. I stood upon Wishing Tower and looking over and following the winding course of the Dee, the prospect was enchanting. The land rises by gentle undulations, so that you have less monotony of scenery than a flat surface supplies; and your perspective is hill and dale, penetrated here and there with a wide expanse of water, which under the rays of the sun make the landscape most beautiful.

The Dee is a noted stream, not sluggish but rapid, and clear as crystal. The water and scenery reminded me of that of our "Lake George," only not shut in with impending rocks of granite, yet with gentle elevations on the opposite side (Wales) that make it as beautiful. It is navigable for eleven miles; its waters are filled with salmon and along its banks in Wales, may be seen the huts of fishermen who ply their trade in season, and earn a good livelihood from their labors. They must have had a large yield, for all along the declivity could be seen seines hanging up to dry. The sole is considered a luxury. It resembles our flounder, but nothing excels the salmon and trout.

To view Chester, you must mount the walls. These span the city, which is about four miles in circumference; flanked on the ends by high towers. The masonry is superb. They are utilized as public walks, and overhanging the city and enveloping the houses, you have arcades and coverts which make it desirable as a promenade in mid-day. This has been so thoroughly described by writers that I will forego mention, only as passing comment upon it as the curiosity of England and the relic of barbaric times.

The "Old Mill," commemorated in the song of the "Maid of the Dee," still stands out in the foreground and runs full capacity. As we sauntered over the walks, the guide pointed out the garrison or prison, within whose walls, in the days of divine right, men were decapitated for political differences and when religious fanaticism demanded victims to appease the fulminations of the Church. It is now a military prison and a few *red coats* remind you of the *once* powers of the Barons who ruled in days of feudal government. The retainers lived by predatory excursions into Wales, across the Dee, and under the shadow and protection of the guns of the castle, felt secure of the incursions of the bands who lived by conflict of arms or oppressed their weaker neighbors in seasons of want.

It would be too much, neither would space afford to enlarge upon the Cathedral of Chester. While it bears inspection as one of the best Norman structures in England, with its vaulted ceilings and immense columns, nave, choirs and transepts with cloisters, stone and iron, and historical reminiscences; covering, making and Christianizing kings of the realm; the newer works of art so far excel in the Gothic architecture, that it will only interest students in archaeology rather than in the finer lines of structure in the magnificent abbeys, churches and way-side chapels that everywhere stud England and never cease in their attractions.

I will only advert to an incident when in this building. It was in full service. The music was echoing in rich anthems along the wide corridors from choir to nave. The door to service was closed. We stood waiting the sexton without. There was a solemnity in the place overpowering. At last he came dressed in all the regalia of his office and politely led us into the library, where he entertained us with a history of the occupants and commented on the living and the dead: adverting to a monument of Chester guards, who fell at Balaklava. Turning to the altar he showed us the Bible chained to the desk. The links were old and rusty: yet I looked upon it as covering a time when the truth was not free and when it was a hidden treasure only known to a few.

What a commentary on the day and generation. Aside of this was the Gregorian chant in red-letter, the most beautiful piece of workmanship, and such as to an artist in color makes him linger days in the British Museum where you can see such exhibits by the score.

Three bridges span the Dee; by one we crossed over into Wales for "Eton Hall," the country residence of the Duke of Westminster, the patron and owner of Chester and the richest nobleman in England. It is six miles by a direct road to his immense estates, covering eight square miles of the finest land in Wales. As a park it is unrivaled in beauty. The roads are macadamized and gracefully laid out in symmetrical avenues. Flowers of delicate hue and fragrance astonish you, and climbing ivy and holly, rich in variegated flowers, encircle the trees or trail along the roadside with exquisite taste and beauty. Deer run across your pathway, and the hare gambols fearlessly at your feet. There is every variety of birds rich in plumage, warbling their little chants on pendant boughs. You have a fairy scene wherever you turn. Almost a paradise before your eyes.

The law of primogeniture exists in England. To it the nobility owe their power. Immense landed estates cannot be divided by the death of the owner, but descend to the oldest son, from generation to generation with an unbroken title. It makes the oldest son immensely rich—his brothers dependents and paupers on his bounty. While in it consists the strength of the English nobility—it creates a class distinction which debases the people of England. Repeal this law and Home Rule, would by the force of circumstances and change of title, settle itself in an incredibly short space of time.

Gladstone has been battling for the elective franchise and the overturning of rotten boroughs. The next liberal blow will be at the disfranchisement of the people by an equality of kinship and the abrogation of all such usurpations of birth-rights. America has wiped it from the statute books, and there is nothing that has more enhanced the freedom of its citizens and given the poorest a chance to rise than the abrogation of the old English code of primogeniture. As it now stands the money accumulates in prodigious amounts—the rentals pile up from year to year, adding wealth and stability to "the Lord of the manor" enriching in circulation, a host of retainers, who otherwise would be subjects of charity.

The Duke's income is enormous. But our surprise was greatest as we entered his stately turreted palace 500 feet in length with its halls of entrance, with long fluted corridors and tesselated pavements of every style and design, marble, onyx and porphyry. Walls hung in satin and gold of every color; no room alike. Armors, corselets, greaves and banners; frescoes by the finest artists. Chaucer's Pilgrims of Canterbury life-size; birds in rich plumage; flowers or sculptues; paintings by Rembrandt, Rubens, Vandyke, Murillo, &c., with Gobelin tapestries of ancient design; bric-a-brac furniture, running back to Anna and Marie Antoinette; the very bed and tapestries in which the queens died. The walls were literally decorated with pictures of queens, kings, battle scenes, &c., indicating taste of no mean literary order.

Apart from the drawing and state-rooms, you have library and chapel. The living and dead commingling, for in the chapel is the sarcophagus life-size of his wife, reminding one that death is no respecter of persons; and that mortality must meet us on a common level. In the conservatory, the gardener has excelled himself in the profuseness and variety of flowers and fruits, and to make it tropical has added mountains and lakes of all designs to gratify the eye and make it almost ethereal. My very brain ached over the amount of expense in these vast domains; 200 rooms each richer than the other and dissimilar in every adornment. The Duke while alluding to the adornment of his palace, has added a library of 10,000 volumes. The chaplain acts as librarian. I hastily ran along the shelving in a cursory examination and found it filled with classical literature.

In leaving this magnificent dwelling-place, the guide piloted me to the coat of arms over the doorway. Mark the "Bloody Hand," said he, and quietly rejoined, all obtained by the "Shedding of Blood." This spoke volumes. The inheritance came down from William the Conqueror, by violence and parcelled out to his knights with him in the conquest.

May be in the generations to come the despoiler will again wrest these vast possessions and redistribute to others who in the future may add to the happiness of citizens of the realm.

I could have spent days in the contemplation of this most costly palace—but duties called me to other scenes, and I hurried away full of reflections. How great a stewardship is here and what a fearful accountability.

I am yours truly. D. S. GLONINGER.

A Protecting Providence.

It will not be difficult to mention cases in which eminent individuals have been preserved from danger and death by the manifest hand of Providence.

John Knox, the Scotch Reformer, had many enemies, who sought to compass his destruction. He was in the habit of sitting in a particular chair in his own house, with his back to the window. One evening, however, when assembling his family, he would neither occupy his accustomed seat nor allow anybody else to do so. That very evening a bullet was sent through the window with a design to kill him. It grazed the chair which he usually occupied and made a hole in the candle stick.

It is related of Augustine that he was going on one occasion to preach at a distant town, and took a guide to direct him on the way. By some means the guide mistook his way and got into a by-path. It was afterward discovered that a party of miscreants had designed to waylay and murder him, and that his life was saved through the guide's mistake.

Charles of Bala was once saved from death by what some would call a foolish mistake. On one of his journeys to Liverpool his saddle-bag was put into the wrong boat. He had taken his seat when he discovered it, and had to change at the last minute. At first he was vexed and disappointed, but he afterwards learned that the boat in which he intended to go was lost and all its passengers drowned.

Howard, the philanthropist, was once preserved from death by what some would call mere chance, but which was no other than a special Providence. He always set a high value on Sabbath privileges, and was exact and careful in his attendance on the means of grace. That he might neither increase the labor of his servants nor prevent their attendance on public worship, he was accustomed to walk to the chapel at Bedford, where he attended. One day a man whom he had reproved for his idle and dissolute habits resolved to waylay and murder him. That morning, however, for some reason or other, he resolved to go on horseback and by a different road. Thus his valuable life was preserved. The Rev. John Newton was in the habit of regarding the hand of God in everything, however trivial it might appear to others. "The way of man is not in himself," he would say. "I do not know what belongs to a single step. When I go to St. Mary Woolnoth, it seems the same whether I go down Lothberry or go through Old Jewry; but the going through one street and not another may produce an effect of lasting consequence. A man cut down my hammock in sport, but had he cut it down half an hour later I had not been here, as the exchange of the crew was then making. A man made a smoke on the seashore at the time a ship was passing, which was thereby brought to, and afterwards brought me to England."
—*The Quiver.*

Family Reading.

A Little Way.

A little way—I know it is not far
To that dear home where my beloved are;
And yet my faith grows weaker as I stand
A poor lone pilgrim in a dreary land,
Where present pain the future bliss obscures
And still my heart sits, like a bird, upon
The empty nest, and mourns its treasures gone;
Plumed for their flight,
And vanished quite.
Ah! me, where is the comfort—though I say
They have but journeyed on a little way!

A little way—at times they seem so near,
Their voices ever murmur at my ear;
To all my duties loving presence lend,
And with sweet ministry my steps attend
And bring my soul the luxury of tears.
'Twas here we met, and parted company;
Why should their gain be such a grief to me?
This scene of loss!
This heavy cross!
Dear Saviour, take the burden off, I pray,
And show me Heaven is but—a little way.

These sombre robes, these saddened faces, all
The bitterness and pain of death recall.
Ah! let me turn my face where'er I may,
I see the traces of a sure decay;
And parting takes the marrow out of life.
Secure in bliss, we hold the golden chain
Which death, with scarce a warning, snaps in twain.
And never more
Shall time restore
The broken links. 'Twas only yesterday
They vanished from our sight—a little way.

A little way! This sentence I repeat,
Hoping and longing to extract some sweet
To mingle with the bitter. From Thy hand
I take the cup I cannot understand,
And in my weakness give myself to Thee.
Although it seems so very, very far
To that dear home where my beloved are,
I know, I know
It is not so.
Oh! give me faith to feel it when I say
That they are gone—gone but a little way.

The Willful Gifts and the Disconcerted Deacons.

BY MRS. MERRILL E. GATES.

It was a lovely June Sunday, one of those days when we say with Lowell, "June, dear June, now God be praised for June!" To walk or drive to church was delightful through spicy country roads, under the arched ways made by the woven tree-tops. What an air of calm over the landscape, and how fresh were the maidens, and how strong were the young men who gathered with the old men and children at the church!

It was not long after the congregation had disposed themselves quietly, before a shade of disappointment might have been observed creeping over the assembled worshippers. An audience has its phases of expression no less truly than a human countenance, and sometimes shows its moods quite as unrestrainedly as a willful child. The disquieting element was the fact that a stranger occupied the pulpit, instead of the young and popular minister who had pleased them so much of late. Besides, the hymns and the prayer began to indicate the theme of the day—one not so agreeable to this congregation as it should have been.

When arriving at the sermon the speaker announced himself as the agent of the Foreign Missionary Society, the disappointment turned to dissatisfaction. The day seemed to grow warmer. Fans began to flutter. Some of the older, harder-worked brethren seemed to court repose in their attitudes as far as the unfamiliarity of their Sunday suits and the unyielding uprightness of the pew-back would allow. The speaker began to feel the loss of unspoken sympathy and quick responsiveness of his audience. In fact, an onlooker would not have imagined that the most inspiring theme on which a human tongue could utter divine and immortal thoughts, was the theme to which these people were listening. There is a dullness unconnected with a want of hearing in the natural ear. Had the inward ear of that people been open on that particular morning they might have heard sweet and wonderful notes struck, and listened to some spiritual chords, such as are for the most part alien to our earth; for he who spoke was a deeply taught disciple in the things that belong to our peace, though like St. Paul in presence he was base and contemptible among them.

Were there none who felt a thrill of sympathetic love as he pleaded for those who had never so much as heard that there were any "good tidings?" Some indeed drank in his words, and saw in each dusky, debased idolator, a pearl for whom the great Merchantman gave His all—a soul that might shine like a star for ever and ever; but for the most part this church was uneducated in the wonderful science of world conversion, unaccomplished in the art of giving, unactuated by the knowledge that "giving is worship."

The sermon at length ended. The contribution plates were passed. Up to this time everything had been much as usual in the service, unless, indeed, there was a greater degree of apathy than sometimes prevails. Still the increasing heat of the day, and the matter and the man would explain that, but not the phenomena I am about to describe. As I said the plates were passed.

Deacon Jones came first to Mr. Blake's pew, one of the wealthy men of the church. This gentleman had taken from his pocket-book a two-dollar bill. He laid it on the plate, saying to himself as he did so, "I hope this will last *one* while. It is very uncertain where all this money goes to; but it will not do for me to let the plate pass."

What was his surprise, while the thought was in his mind, to see the bill, in the most mysterious manner, silently leave the plate and waft itself back to his pocket-book, still open in his hand. His first thought was: "Well, I am glad to get my money again." His next: "I wonder if anybody saw that?" Glancing around he saw no evidence that anybody was regarding him or his actions. The deacon went on as composedly as ever, and Mr. Blake felt intensely relieved. Still no bill was on the plate. Miss Blake, the eldest daughter, next deposited a fifty-cent piece, unconsciously thinking: "It's just so much gone," when a sharp rap on the rim of her porte-monnaie, and a metallic click revealed the half-dollar again in her possession. With a quick blush, she said, "I will not try it again: somebody might see me." So she quietly slipped it into the pages of the hymn-book in her lap.

Miss Jennie, as youngest, usually brought up the rear in the matter of the family giving. Hers was a ten-cent piece. She put it in without a thought, that is, without a thought about the money or its destination—thoughts enough of a certain kind she had—just now they were so concentrated on a certain somebody in the choir, that she hardly noticed how quickly the little piece was hers again.

Now it was Mrs. Blake's turn, and a dollar to be sacrified to the cause lay in her hand. "How often these collections do come! There's our Woman's Society, too, to which I am pledged."

"But what is this?" she thought, breathlessly," Deacon Jones has gone by without my money; I was sure I put that money on the plate. Yet here it is in my hand."

As you see, at this rate, the plate was not filling very fast. Directly behind the Blakes sat Farmer Freeman. He had not had a very successful year. This past week a mortgage had fallen due, and he certainly had reason for feeling pretty poor. However, for decency's sake, he had laid hold of a very slippery quarter, and had just put it on the plate, when, seeing its emptiness, he said to himself:

"I had two minds about that quarter, and ef I'd a seen that Lawyer Blake didn't give anything, I'd a kep' it anyway! Ef *he* can't give, I guess *I* can't!"

While the thought was in his mind, back came the furtive quarter, as if in answer to his unspoken idea.

The mysterious connection between the inner, half-conscious thoughts and motives of these various givers, and the return action of the money, I did not immediately perceive. It was not long, however, before some old words seemed to revive in my memory. "The Lord loveth a cheerful giver," "Of every man that giveth *willingly with his heart* ye shall take an offering."

So far in effect there had been no offering. At least the plate was as bare as when the deacon began his round. I watched with some anxiety to see how he would fare as he went on his way. The farmer's wife came next, and she was ready.

"How little it is," she said, as she laid her modest ten-cent piece on the empty plate. "And the first thing there, too. But it is my own earning for this very Sunday, from that extra egg money. I want it to go for Bibles, and to help buy some of those 'Wonderful Books,' the missionary told of. I am sure a Bible will comfort the heathen. It does me."

The diminutive disk of silver lay smiling up at the deacon, and he was cheered.

After passing several pews with varying results as to the aggregate sum, the surprised people feeling a sense of discomfort and embarrassment as their money promptly found its way again to their pockets, Deacon Jones came to a little bowed figure in black—not a blackest black, but a black from which time had drawn its darkest particles, and left it gray and weather-beaten. It was a hand in a poor glove that took a quarter out of a shabby purse, and when it came out nothing was left, and it was quite possible nothing would be there for some time after, "for she of her want did cast in all that she had, even all her living."

What was that little halo that seemed to hover over that quarter of a dollar as it lay in a rest of undisturbed content on the not too well filled plate? The halo began to glow and expand into letters of light, and I spelled out this sentence, "For the love of Christ constraineth me."

So the deacons passed on down the aisles. Astonishment, not unmixed with a kind of wholesome fear, similar to that experienced by Joseph's brethren when they found their money in their sack's mouth, prevailed. Each individual who was so unexpectedly refunded was alone aware of it. Others saw but the generally meager look of the plate.

Now, on Deacon Smith's plate is deposited an envelope by an elderly man. No outward sign indicates to the curious how much or what it contains. Within is a check for $100. The envelope, with its generous enclosure, makes no movement to return to the kindly faced gentleman. When he extended his hand the thought flashed into his mind: "What a bubble on the surface of my unspeakable gratitude is this! How impossible for me to *pay* in the most infinitesimal degree for God's great, free gift to me!"

And these words rang in his ear:

"When I stand with Christ in glory,
Looking o'er life's finished story,
Then, Lord, shall I fully know,
Not *till then*, how much I owe!"

"Yes, I am His—body, soul, money, all belonging to my faithful Saviour." "Stewards of the manifold grace of God! He calls us. Lord, use this money to Thy own glory!"

I could hardly keep both deacons in view at once, and I had been watching the one nearest me. Now my eye was caught by the glitter of a five dollar gold piece on the other side of the church. It had no sooner touched the plate, than it rebounded as by a secret spring to the hand of a very fashionably dressed young man, evidently from the city. He was a young and successful broker from New York, spending the Sabbath in his native town.

He had not been aware that this was Missionary Sabbath, and consequently had not been expecting to give.

"However," he said to himself, "I shan't feel it. That was a pretty large per cent. I made this week."

"No," the money seemed to say in returning; "you will not feel it, for I shall not go."

In one of the last pews were two of the brightest, most eager little faces that ever watched for a contribution plate, and it did seem as if the deacon never would get to them! Their pennies almost flew into the deacon's eyes in their indecorous haste to reach the plate. Those were well-earned pennies, and more than that they were intelligent pennies, for the little people had somehow made them understand that they were to go far across the water, to buy the Book that tells how the loving Saviour had taken little children in His arms and blessed them to give to little ones who had never heard about the wonderful and beautiful things that He did. I thought then of that word of the Apostle: "He that giveth, let him do it with simplicity." So, again, the children proved another word, even that of the Lord Himself, that we must become as little children, if we would enter in, even to the least act of giving in a way acceptable to Him.

It had been a curious scene to me as I looked at the mysterious process, safe in my own obscurity. I was fairly fascinated with the desire to see how each particular piece of money would deport itself. These were all people I knew well, and although it was possible to say pretty accurately how each one's money would behave, yet there were some great surprises to me. And the number of thoroughly surprised people was not limited to one!

It usually went by families I noticed. If the father's and mother's money came back to them, so did the children's. But not always. There was Captain Prescott's family. While the gifts of the other members of the family flew back with alacrity to them, the money his daughter gave remained. Still that was natural. She always was different from the others, always thoughtful of others, while her father—well, my fancy darted back to the streets of Jerusalem, and the long-robed Pharisee, that I saw standing on the corner of the street with his trumpeter before him, had exactly Captain Prescott's features under his turban.

"That they may have glory of men." "To be seen of men." "No reward."

I certainly heard these words, but I do not know who could have spoken them.

At last the collecting was done. The final hymn was sung, and the congregation dispersed. There were some burning pocket-books and some burning cheeks, too, but each preserved a religious composure and kept his secret to himself.

But it was so good to get out where the air was stirring.

"How close it was in the church this morning."

"Intolerable! And then an agent!"

But I observed these remarks were made only by those who had something on their minds like a secret that was too much for them.

Deacons Smith and Jones usually counted the money after service. A peculiar look passed between them, as the falling off in the sum became evident.

"We shall have to take up another collection to make our pledges for the year good," said Deacon Smith.

"Or else ask the Lord to make this go a good ways," said Deacon Jones.

The minister of the morning had come down from the pulpit and was standing near them.

"I believe the Lord always sorts His money at one time or another. Perhaps He has sorted this before it came into the plates," said he.

"What do you mean?" asked Deacon Jones.

"Only this. The bare material can never buy the spiritual. Gold and silver and bills must be transmuted before they can be the means of saving souls. That which is given without *love*, without *heart*, without prayer and consecration, without *faith*, may go to mission fields; but could we trace that money we should find from it no deep spiritual outcome. Could we trace a dollar of this kind we should see its fruitlessness.

"There are always two kinds of money in a contribution plate, the fruitful and the fruitless. I should not wonder if this were of the former kind."

It could not be possible that the heat of the day had overcome me, and I had been dreaming. At all events, just then I am sure I heard Deacon Smith say, as he handed the money to the minister:

"I cannot understand our having so small a contribution this morning. There was a good congregation, and our June collection is generally the largest."

The minister's reply made me feel sure that he, as well as I, had seen the whole occurrence, that I had not been dreaming; but that we had had the corner of an invisible veil lifted, and had been permitted a glimpse at those hidden and obscure mysteries of the mind, called "springs of action," and had seen their results in working.

He said, as he took the money: "Do not give yourself the least trouble on that account, Brother Smith. I sometimes feel about a small collection as I do about a small congregation on a stormy day, they are the chosen and picked ones, and I have pretty good reason to believe that this money is of the thoroughly assorted kind, and is going to do a work out of all proportion to its size."—*Independent.*

A Good Test.

Dr. Talmage made use of the following incident in a recent sermon to illustrate the transforming power of religion in the heart and life: A believer was giving, in a prayer-meeting, his testimony to God's grace and goodness, and said:

"On my way here to-night I met a man who asked me where I was going; I said I was going to prayer-meeting.

"He said, 'There are a good many religions, and I think the most of them are delusions; as to the Christian religion, that is only a notion; that is a mere notion, the Christian religion.'

"I said to him, 'Stranger, you see that tavern over there?'

"'Yes, said he, 'I see it.

"'Do you see me?'

"'Of course I see you.'

"'Now, the time was, as everybody in this town knows, that if I had a quarter in my pocket I could not pass that tavern without going in and getting a drink; all the people of Jefferson could not keep me out of that place; but God has changed my heart, and the Lord Jesus Christ destroyed my thirst for strong drink, and there is my whole week's wages, and I have no temptation to go there; and, stranger, if this is a notion, I can tell you it's a mighty powerful notion; it is a notion that has put clothes on my children's backs, and it is a notion that has put good food on our table, and it is a notion that has filled my mouth with thanks to God. And, stranger, you had better go along with me, you might get religion too; lots of people are getting religion now."

Youth's Department.

Where Peppermints Grow.

BY BERTHA H. BURNHAM.

O Myrtie Belle, what do you s'pose?
It really, dear, is so:
I've been down into candy land
To see where pep'mints grow.

I've been to Grandpa Percy's, dear,
Almost a month, seems if;
And playing in the meadow there,
I sniffed a pep'mint sniff.

At first I thought the candy man
Was waiting there for me:
And then I spied, O Myrtie Belle,
A cunning pep'mint tree.

There was no candy to be seen,
But baby flowers instead;
But they mean candy by-and-by,
Peppermints white and red.

And so when Grandpa harvests in
His citron, squash, and quince,
I'm going down to candy land
To get my peppermints.

—*Wide Awake.*

The Song of the Breeze.

BY ANNA L. HYDE.

Aunt Jemima's flower-bed certainly did need weeding. Tommy had promised to keep it in order, and it looked very well the first part of the summer, but later on there were so many things more delightful to do than weeding. There was fishing, and Tommy had such a beautiful new rod, and such good luck fishing! Then there were picnics, and excursions down the river to the seashore, and the blackberry parties, and base-ball matches, and tennis, and archery, and foot ball. The summer days went by so fast! At first the weeds were a little timid about starting up, fearful of attracting attention; but as no one noticed their little shy advances, they became bolder, and they grew, and they grew, and they grew, until the little discouraged geraniums and rose-bushes just hid their heads, and could not be seen at all.

"Why, I do declare!" said Tommy, one bright morning as he was hurrying by, and caught sight of the tall flaunting weeds. Aunt Jemima had just made some particularly nice apple turn-overs, and Tommy's conscience gave a decided twinge at the thought of her unfailing kindness to him. "It is too bad," said he, pulling off his jacket; "I'll go to work right off, and clear out that bed before noon!"

But the sun was very hot, and the weeds were very large and their roots were very long, and it took many a strong tug to pull even one up.

"My!" exclaimed Tommy, the perspiration rolling down his face, "what tough old customers these are! How did they ever get such a start?"

At length the shade of a neighboring apple-tree seemed very inviting, and Tommy threw himself down on the grass beneath the branches for a moment's rest. A breeze happened to be wandering by, and stopped to cool off Tommy's hot face. "How nice!" he sighed. "I wish I were a breeze, just to fly about all the time, and play among the leaves and grasses, and have nothing else to do!"

"Dear little boy!" the breeze seemed to murmur, "now listen and hear. I'll whisper a secret just into your ear. You think 'twould be lovely to dance and play, and frolic about the whole long day, but it would be tiresome soon to you, with nothing else in the world to do."

"Ha! ha! ha!" laughed Tommy, "I'd like to try it just once; no dull school-room, no sums, no weeding in the hot sun." Here the breeze playfully tickled his ear with a spear of grass as it whispered: "It is certainly hard, all the weeding you've done beneath the hot beams of the summer sun! Let me see how long—one hour or two—you have been working here, and are not yet through! Don't you think you'd better return to your charge?—for the weeds are strong and the bed is large. For when at length the task is done, the rest of vacation is nothing but fun!"

"No," said Tommy, "I'm not going back quite yet; you don't know how hard it is."

"But, dear little boy, I'd have you know, this is true of all the breezes that blow:—through all the moments of bright daylight, and on through the silent hours of night, we are busy and working, each doing his share, no rest or vacation for us anywhere."

"Why! what on earth have you got to do?" asked Tommy. "You're joking! there's nothing for *you* to do!"

The breeze began softly rocking the branches of the old apple-tree, and seemed to sing among the rustling leaves. "Nothing to do, nothing to do! Indeed, my work is never through. From 'lands of sun to lands of snow,' over the whole wide world I go. I marshal the clouds that bring the showers, and hurry them on to the thirsty flowers, and when they have given the blessed rain, then I must scatter them all again, and show the depths of the sky so blue with the beautiful sunlight shining through. Lazily rocking upon the sea, the ships are waiting and watching for me. The sailor sighs for the favoring gales, when lo! I come and fill the sails, and off and away they swiftly glide, dashing the water on either side, bearing rich cargo from far and near, or carrying home some loved one dear. Then on I fly to that distant land where, gaunt and grim, great windmills stand. They beckon to me to hurry and blow, helpless they are without me they know. Then off to the city's narrow street I travel to drive away the heat, and bring new life and fresher air to those who are toiling and stifling there,—a breath from the country, of pastures that lie sweet and green 'neath the summer sky, or a cooling whiff from the neighboring sea, that quickens the pulses to life more free.

"Then over the hills I hurry with speed to plants where I promised to carry their seed to a different soil or a richer field that shall an abundant harvest yield. By a window an invalid sits in her chair, and I come to bring her a breath of air, and blow softly in that she may get the scent of the blossoming mignonette. Then on to the north with fiercer blast, I whirl the snow flakes thick and fast, and over the plants, in their winter's sleep, I lay a white cover soft and deep, and tuck them in singly, to keep them warm, away from the Frost King's mighty arm. Down chimneys wide I whistle and sing, and up start the bright flames quivering on the farm-house hearth from birch-logs dry, and the children laugh at the sparks that fly. I watch their faces redden and glow, as the fire to brighter flames I blow; then around the house I shout and roar, and rattle the windows and shake the door. The farmer's wife stops her work to hear, and smiles at thought of the comfort near, and her loved ones sheltered from stormy blast, and I laugh and shout as I hurry past. I lash the waves into seething foam, and hurry the lingering fisherman home. Now I am stopping and idling here just to whisper a secret into your ear. From early morn to set of sun, there's always work that must be done; and, little boy, you should do your share in this world of nature so wide and fair, and learn a lesson from birds and bees, from running brooks and murmuring breeze. The rest is sweetest that toil has won, and the happiest play when the task is done."

At that moment a little green apple dropped down on Tommy's face. He jumped up and rubbed his eyes. The wind was blowing, and a cloud had covered the sun. "Well!" said Tommy, looking all around, "it certainly is queer; how very queer it all was!" He went thoughtfully back to the garden-bed and the tall weeds, and worked with such good will that by afternoon they were all cleared out, and the bed was raked carefully over, and the rose-bushes really looked as if they could hold up their heads.

Tommy had a beautiful time fishing next day in the reservoir, and caught a bass and six perch, while the words kept ringing in his ears,

"Rest is sweetest that toil has won,
"And the happiest play when the task is done."

—*S. S. Times.*

"Miss Positive."

The girls called her that because she was always so sure that she was right. Her real name was Ida. In Miss Hartley's school the scholars each said a verse from the Bible every morning at prayers. One morning Ida had such a funny verse it made the scholars all laugh, and even Miss Hartley had to pucker her lips a little to keep sober. This was the verse, repeated in Ida's gravest tone, "It never rains but it pours."

Now, all the girls knew enough about the Bible to be sure there was no such verse in it, except Ida; she was "just as sure it was in the Bible as she was that she had two feet," so she said; "and if they didn't believe it, they might ask Miss Hartley at once." So at recess they all asked Miss Hartley at once:

"Miss Hartley, is there such a verse?"

"Miss Hartley, there isn't, is there?"

And Miss Hartley had to say that, so far as she had read the Bible or heard it read, she certainly had never heard any such verse in it. But Miss Positive was not convinced. She shook her brown head, and said she could not help it; it was in the Bible—in the book of Proverbs—and she could bring the book to school and show them. Miss Hartley said this would be the very best thing to do. So the next day came Ida, looking pleased and happy, with a little bit of a book in her hand, and pointing her finger in triumph to the verse in large letters: "It never rains but it pours."

"But, dear child," said Miss Hartley, "don't you know that isn't a Bible?"

"Oh yes, indeed," said Ida; "it is out of the Bible, every word of it. Don't you see it says 'Proverbs' on the cover. Every one knows that Proverbs is in the Bible."

Then the girls all laughed again, and Miss Hartley explained that the book was a collection of the wise sayings of different men, and that they were called "proverbs" because they had so much meaning in them and were used so much. After a good deal of talk Ida had to own that she was mistaken, and that there was not a word of the Bible in her book from beginning to end. Then how her naughty little playmates teased her!

Some Curiosities of the Microscope.

Gold-beaters, by hammering, can reduce gold leaves so thin that 282,000 must be laid upon each to produce the thickness of an inch, yet each leaf is so perfect and free from holes that one of them lain on any surface, as in gilding, gives the appearance of solid gold. They are so thin that if formed into a book 1,500 would only occupy the space of a single leaf of common paper; and an octavo volume of an inch thick would have as many pages as the books of a well-stocked library of 1,500 volumes, with 400 pages in each. Still thinner than this is the coating of gold upon the silver wire of what is called gold lace, and we are not sure that such coating is not of only one atom thick. Platinum and silver can be drawn into wire much finer than human hair. A grain of blue vitriol or carmine will tinge a gallon of water so that in every drop the color may be perceived. A grain of musk will scent a room for twenty years, will at the end of that period have lost little of its weight. The carrion crow smells its food many miles off. A burning taper uncovered for a single instant, during which it does not lose one thousandth of a grain, would fill with light a sphere four miles in diameter, so as to be visible in every part of it. The thread of the silk-worm is so small that many of them are twisted together to form our finest sewing thread; but that of the spider is smaller still, for two drachms of it by weight would reach from London to Edinburgh, or 400 miles. In the milt of a codfish or in water in which vegetables have been infused the microscope discovers animalculi of which many thousands together do not equal in bulk a grain of sand; and yet nature, with a singular prodigality, has supplied many of these with organs as complete as those of the whale or the elephant, and their bodies consist of the same substance, or ultimate atoms, as that of man himself. In a single pound of such matter there are more living creatures than of human beings on the face of the globe.

The Sun Never Sets in Our Country.

Webster's eloquent description of the British Empire is very readable; but we doubt whether it is generally realized that we too, have a dominion on which the sun never sets. It will hardly be believed, perhaps, without an examination of the maps, that San Francisco, instead of being the west line of this dominion, is only about midway between our eastern and western limits; and yet it is a fact that the farthest Aleutian isle, acquired in our purchase of Russian America, is as far to the west of that city as Eastport, Maine, is to the east of it. Between the northwest limit of Washington Territory and the southern limit of Alaska there is a break of a few degrees; but, with the slightest deduction, our territory extends through 196 degrees of longitude, or 17 degrees more than half way round the globe. Hence, when the sun is giving its good-night kiss to our westernmost isle, on the confines of Behring Sea, it is already flooding the fields and forests of Maine with its morning light, and in the eastern part of the State is more than an hour high. At the very moment when the Aleutian fisherman, warned by the approaching shades of night, is pulling his canoe toward the shore, the wood-chopper of Maine is beginning to wake the forest echoes with the stirring music of his ax.

Pleasantries.

Until once with a picnic party we stumbled over a wasps' nest we had never fully grasped all the outlying and circumjacent wisdom of the old saying that nothing runs like a woman stung.—*Duluth Paragrapher.*

A Tennessee five-year-old was taken by his mother to witness a hop at a hotel for the first time in his life. Noticing an elderly musician playing on a harp the youngster looked up into his mother's face, saying, "Mamma, is that David?"

There is a girl at Long Branch who has twenty different bathing suits. When she comes prancing up to her bathing-house, after a fifteen minutes' dip, to make a change, she sings out to her attendant, "Wring out the old, bring in the new!"

They are getting editorial courtesies down to a pretty fine point in Mississippi. One of the brotherhood pleasantly alludes to another as a "toad who disgraces his own warts." We grow more amazed every day at the infinite richness and fecundity of the English language.—*Exchange.*

"Whar' d' yo' git dat load er lumber, Br'er Jimson?" "Down ter de Healin' Ba'm church." "Dasso, Br'er Jimson? Why, has dey tored de buildin' down?" "Oh, no, sah! Hit's dar yet, but I hearn Parson Blowhard say dat de pews was free, so I riz up 'arly dis mornin' an' went down dar an' ripped up a pa'r of 'em, an' fotched 'em erlong."—*Yonker's Gazette.*

THE MESSENGER.

Rev. P. S. DAVIS, D. D., Editor-in-Chief.

Rev. D. B. LADY,
Rev. C. S. GERHARD,
Rev. J. S. KIEFFER, D.D., } SYNODICAL EDITORS.

TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the **business of the Office** on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscript.

WEDNESDAY, SEPTEMBER 7, 1887.

Change of Time.

The officers of the Tri Synodic Board of Missions have found it necessary to change the time of the next meeting from the 13th to the 21st of September. See corrected notice.

Things Bright at Lancaster.

From the Notes of a Correspondent, it will be seen that our Institutions at Lancaster have opened under most favorable auspices. We give place to an abstract of Prof. Kieffer's admirable address, which will be read with interest.

Accepted.

Rev. D. B. Schneder who was recently chosen Missionary to Japan, has written to Rev. A. R. Bartholomew, Secretary of the Board, formally accepting the appointment. There seems to be, however, as will be seen from a communication in another column, some embarrassment in the matter, growing out of a want of funds. We hope and believe that this difficulty will be speedily removed.

Change of Church Relations.

As we go to press we find the following in the Philadelphia *Ledger* of the 5th inst., which we give as a simple statement of fact. "A sensation was caused yesterday morning in the Heidelberg Reformed congregation, at York, Pa., by the announcement after service that the pastor, Rev. F. Sauerbier, had accepted a call from a Presbyterian church in Emporia, Kansas. His predecessor, Rev. Mr. Vaughan, also entered the Presbyterian fold."

A Rare Sacrifice.

The Richmond *Religious Herald* tells of a good Baptist lady who has rented out her fine residence, and gone into a smaller and cheaper house, that she may be able to give $1,000 more per annum to the cause of Christ than she could have done had she not made the change. Such sacrifices are very uncommon.

Well Put.

President Cleveland in a letter to Dr. George Moore of the Lenox Library, N.Y., acknowledging a little book entitled "Washington as an Angler," says: "I am a little curious to know whether the absence of details as to the result of his fishing is owing to bad luck, a lack of toleration of fish stories at that time among anglers, or to the fact, that even as to the number of fish he caught, the Father of his Country could not tell a lie."

The Coming Centennial.

The celebration of the One Hundredth Anniversary of the Adoption of the Constitution of the United States, which will take place in this city on the 15th, 16th, and 17th of this month, bids fair to be a large and interesting demonstration. The military, civic and industrial displays will be of immense proportions. The history and progress of the country will be illustrated in a scenic way. The most distinguished men of the land will be present, and the crowd of visitors will doubtless be immense.

Death of Bishop Harris.

Bishop William L. Harris, of the Methodist Episcopal Church, died at his residence in New York city, on the 2d inst., in the seventieth year of his age. He was born in Mansfield, Ohio, and educated at Norwalk Methodist Seminary. In 1836 he entered the ministry but was for years engaged in educational work in different institutions of his Church. His chair was that of Natural Sciences. From 1856 to 1872 he was Missionary Secretary, and then he was chosen to the bishopric, in which office he distinguished himself for his fine administrative abilities. He wrote a number of elementary books on astronomy, but his chief work was a treatise on Ecclesiastical Law which is regarded as authoritative in the seminaries of the Methodist Church.

Deaconesses.

We see it stated that the Church of Scotland purposes establishing a deaconesses' home, and Miss Alice Maxwell, daughter of Sir William Maxwell, of Cardoness, has been appointed superintendent, but before entering on her duties she will attend for a few weeks the Mildmay Deaconesses' Institution to gain some additional experience necessary.

The employment of deaconesses, which has divine warrant, is not new in Scotland. Chalmers advocated it and was able to tell the Parliament that with ten thousand souls under his care, he could by the employment of Christian agencies, so meet the wants of the needy as to do away with the poor tax.

In Germany, as is well known, this order is doing noble work in Protestant Churches, and the Lutherans have brought a number of them to Philadelphia as nurses in the German hospital. A score of years ago the thought of such a thing in our Church would have been spoken against as savoring of Romish practices. But the times have changed and we change with them.

We Respectfully Decline.

We must decline to republish any flying reports that are sent to us even in print, in regard to difficulties brethren may have in their congregations. Every thing of that kind is apt to float to an editor's table. The statements are often anonymous and always partial, and if all such rumors were heralded and believed there would be a pandemonium. We will undertake to say that there are not five ministers in the land of whom it could not be said there are discordant elements among his people. This is true and will be true until that day when the Church will be presented by her living Head without spot or wrinkle. And no man knows when and how these discordant forces will break forth. They may well up at his very feet and surge all around him, threatening reputation and every thing else. An old writer on the interior life, speaks forcibly of the advantage the Devil takes of our calms. Every thing in the individual and in the Christian community may be smooth as a summer lake, when all at once the storm is upon us so fiercely that we can only stand still and hold on to Christ. Explanations and reasonings are then like legislating to the hurricane. Judgment as to the right or wrong, the merit or blame of men in such circumstances often depends upon whose ship is in the whirlpool. Those who have been there are very charitable.

A Significant Incident.

There is a wonderful significance and pathos in a statement we see going the rounds of the papers. It appears that at a sale of autographs in Paris the other day, two men, one young and one old, bid actively against each other for the possession of a certain letter. The young man secured the letter at a high price. Then the old man said to him, "You have obtained something that I desired, but I would I could have had it to destroy, for it compromises a man who was my friend." The younger, with tears in his eyes, responded as he grasped the old man's hand, "And I am his son."

Whether this particular story be true or not, every thinking person must know that there are thousands of things in the lives of men which their friends and children would like to suppress—some stain upon personal character or blot upon a family escutcheon which they would fain erase. In this country the letter and spirit of fundamental law allows no such thing as "attainder;" yet the dishonor of those whose lives have been clouded, is often carried by others as a secret, but heavy load. How much the families of fleeing defaulters suffer no one can tell.

It is no wonder that many are, and that all should be sensitive to character, not only for their own sakes, but for the sake of those who may come after them. It is hard for "the dark trappings of vice to lose their duskiness." The solemnity of this thought is increased, when we reflect upon the "shame and contempt" which will be visited in the end upon sins that have not been washed out by the blood of the Lamb.

Professional Healers.

Over one hundred "Christian Scientists" publish their cards in the *Christian Science Journal* of Boston, announcing themselves as professional healers and teachers. This sect, as we may call it, have more than a score of "Institutes," in which it is presumed that "healing" is taught on "spiritual principles." They will do much to bring science, and if possible, Christianity into disrepute. They will raise false tests and fail so signally that those who rely upon them, will come to doubt the efficacy even of prayer of every case when it is offered for the sick. The idea of an *Institute* for the acquisition of such power, in the time of the apostles, when the gift of healing was granted with such discrimination, and to the exclusion of the gains such men as Simon Magus sought, is preposterous. But people can deceive themselves in such things as well as in any other. Indeed it is just in this domain, that those who doubt that the powers of the world to come have been brought to us in Christ, are likely to become mixed up, credulous and afterwards infidel. The latest kink we have heard on this subject was the statement earnestly made, that the laying on of hands, spoken of in the Bible was nothing but the *Massage* treatment now practiced in many cases with good effect.

Worship at Lucerne.

London *Truth* says that Sunday mornings at Lucerne, Switzerland, are distinguished for their freedom in religious opinion and for their varied musical effects. "The visitor sunning himself on the Lucerne quay, under the plane trees, last Sabbath morning, could have heard an opera troupe of singers rehearsing *Mignon* at the Kursaal; an enthusiastic Puritan lady leading a Moody and Sankey hymn in the salon de lecture at the National Hotel; an Evangelical divine pouring forth a sermon at the Schweitzerhof; a bit of the Ornate Mass at the double-towered Catholic church, where the organ plays thunderstorms for a franc a head every week day evening, a Mendelssohn voluntary at the English Protestant church behind the palatial hotels, and Neapolitan singers indulging in a comic song from a rowboat on the blue and glassy lake."

Such "variety" may be found in many of the continental cities of Europe. A strict inquiry made by a tourist some years ago, failed to find any Evangelical preaching in Lucerne except in the English church mentioned above, and that was, of course, attended mostly by foreigners. There seemed to be none in the language of the natives. This, taken in connection with the loose views of some of the Swiss Synods, made things look anything but healthy. At Interlacken and some other places there is no difficulty in finding Protestant worship conducted in the vernacular of the people, but this makes the apparent absence of it in the most prominent town on the lake of the four Cantons all the more apparent. We wish some one who knows more about it than we do would throw some light upon the subject. Dr. James I. Good has the floor.

History of the Reformed Church in Germany.

We gladly give prominence to the following announcement which comes to our notice for the first time. The book will doubtless prove an interesting one and should be read by all our people.

"Daniel Miller, publisher, of Reading, Pa., has now in press a new volume of about five hundred pages on the 'Origin of the Reformed Church in Germany,' by the Rev Jas. I. Good, D. D. The author has familiarized himself with the subject by study and travel through Germany. He has made himself thoroughly familiar with the historic places by visiting them personally. The book is valuable, as it is the first one ever published in English on the subject, in which facts are presented in detail. The descriptions of the composition of the Heidelberg Catechism and its defence by Frederick III. of the Palatinate, and also of the introduction of the Reformed faith into the various states of Germany, will throw a good deal of light on a part of history hitherto unknown in English. The Chapter on the Synod of Dort is interesting, because it reveals the share the Germans had in that Synod. It will be illustrated by thirteen engravings of persons and places, interesting in Reformed Church history, as portraits of Frederick III., Olevianus and Ursinus, and of Heidelberg, Marburg, Berlin, and of the burial places of Olevianus and Ursinus, Herborn and Neustadt. A quaint picture of the Synod of Dort will also be in it. The history will be still further illustrated by a map giving the location of all the Reformed states of Germany, as the Palatinate, &c. The book will be one of great value to all Reformed people, and to all who are interested in the Heidelberg Catechism. It will appear in September."

Communications.

The Institutions at Lancaster.

The opening of the fall term.—A large accession of students.—Over fifty new students present on the first day.—Prof. Kieffer's address on "The American Student."—A large audience in the College chapel.

Never before was the college chapel filled with so large an audience of students on the first day of the session. There was a goodly attendance also of visitors, but the chapel was filled to its utmost mainly by students. The report on the first day was, for the college *thirty-two* new students, for the Theological Seminary *thirteen*, and the academy *eight* boarding scholars, in all *fifty-three*. Others are expected in each of the three institutions, and the accession will probably reach at least *sixty*. It will be noticed that this large accession is mainly to the college and seminary.

The opening service was held at 10 o'clock on Thursday, September 1st, at which hour, at the close of the ringing of the college bell, the large audience were all seated. It was conducted by President Apple in the use of the service for morning prayer, consisting of the antiphonal reading of Scripture sentences, invocation, hymn by the college choir, reading of the Scripture lesson, and prayer, after which Dr. J. B. Kieffer, professor of languages, was introduced and delivered the opening address on "The American Student." The reading of the address occupied about an hour, after which the different professors made their announcements for the recitations and lectures of the following day, and Dr. Apple made some appropriate remarks of welcome to the students, when the whole service was closed by singing the long metre doxology, and the pronouncing of the benediction.

The effect of the centennial is thus seen in this large accession of new students, and the enthusiasm with which the new year in our institutions at Lancaster opens. As Prof. J. S. Stahr has been appointed to go out as agent during the year, in order to consummate the work of the centennial year in a financial point of view, the faculty appointed Rev. Richard C. Schiedt, of the University of Berlin, Prussia, 1881, and a graduate of the Theological Seminary at Lancaster, to fill his place in the college during Prof. Stahr's absence.

The students at the close of the last term resolved, as their contribution to the centennial jubilee, to collect funds for the purchase of a new pipe organ for the chapel, and for stained-glass windows for the same, and they have returned with a good measure of success, the precise amount collected not having yet been reported; but from what we have heard we can predict that the objects will be accomplished.

The College Building in a New Dress.

Meantime the college building during the vacation has received a new coat of paint within and without. Not only the exterior, but all the walls within, have received a new dress, so that the building presents quite a different appearance. The halls and lecture-rooms present now an inviting exterior, suited to the new year upon which the college has entered. This improvement in the appearance of the college building has been made at an expense of from $900 to $1,000. It was thought that the opening year of the second century of our central institutions should begin with an appropriate improvement externally, as well as with an unusual accession of students internally. All who have visited the grounds of the college at Lancaster, can testify as to the nature beauty there presented. It is fitting that the buildings on the same should present a handsome appearance. This result has now been secured by the improvements of Harbaugh Hall, the academy, and now of the main college building.

The new students come from the academy, from Mercersburg, from Palatinate, from Kutztown, and other preparing schools in the Church, all of which are now tributary to our central institutions at Lancaster. This is as it should be. Our educational policy being established, it is the duty of the Church to support our Church schools that send students to these institutions. We bespeak for them all the cordial support of the Church.

Elsewhere we give a synopsis of Dr. Kieffer's excellent address, which we hope will be given entire to the Church. It is eminently worthy of careful perusal. R.

Installation and Re-dedication at St. Paul's, Lancaster.

St. Paul's Reformed church, Lancaster, for some time without a pastor, has been renovated and greatly improved during the present summer. In the first place, beginning with the outside, every defaced brick has been cut out, the marble base, steps, and coping touched up so as to remove every stain and defect, the curbing reset, a new side walk laid down, and the whole structure from the base up to the top of the steeple newly painted, so that the church presents a very neat and pleasing external appearance. Then, as you enter, you find the vestibule and stairways greatly improved, and the Sunday-school and library rooms completely changed so as to make them certainly among the brightest and most attractive in the city, if not in advance of all the rest. The side walls are wainscoted below, the upper portions painted, and the ceiling handsomely frescoed, while every facility in the way of seating accommodations, library appliances, etc., is at hand for Sunday-school, lecture and prayer-meeting purposes.

The greatest change, however, has been made in the auditorium, which is now, with its new pulpit, stained-glass windows, beautiful fresco of walls and ceiling, rich carpets, and newly upholstered pews, an elegant-looking room, in the possession of which the congregation may well rejoice. All the work has been thoroughly done, and a great deal of taste and discretion exercised in having everything so arranged and executed that the different parts harmonize and conspire to produce a very pleasant effect, and contribute to the spirit of devotion in those who enter into the courts of the Lord. The parsonage, too, has not been forgotten. It has been newly painted from cellar to garret, all the rooms papered, and the hall and stairs covered with a bright, fresh Brussels carpet.

The building committee, consisting of John D. Skiles, W. A. Heitshu, J. N. B. Bausman, George E. Zeller and D. C. Haverstick, certainly did their work well. The whole amount expended is about $3600, nearly all of which, at the time of this writing, has been contributed and paid.

Sunday, August 21, was appointed as the time for the re-opening of the church, and, at the same time, the installation of the new pastor, the Rev. J. W. Meminger. It was arranged that the installation should take place in the morning and the re-dedication in the evening. At both services the church was filled to its utmost capacity, and, we are told, a great many people went away in the evening without having succeeded in their effort to enter the church. The committee of installation consisted of the Revs. J. S. Stahr, Ph.D., F. A. Gast, D.D., and W. J. Johnson. Rev. J. A. Peters, D.D., of Danville, who preached in the evening, was also present. The Rev. W. J. Johnson conducted the opening service, and Rev. Dr. Peters offered the prayer before the sermon. Rev. Dr. Stahr preached from John 21: 15—17. The installation proper was conducted by the Rev. F. A. Gast, D.D., the pastor-elect, the Rev. James Wilbert Meminger, standing in front of the chancel.

At the evening service the act of re-dedication was performed by the pastor, Brother Meminger, after which the Rev. J. A. Peters, D.D., of Danville, Pa., preached a most earnest and appropriate sermon based on 1 Sam. 7: 12. He showed the significance in the history of the Jewish nation, of Samuel's ministry, and of the particular event referred to in the text, and then proceeded to make an apt application of Samuel's exclamation: "Hitherto the Lord has helped us," to the history of this particular church and congregation. The music, under the leadership of Miss Sener, with Mr. Fritchey presiding at the organ, was beautiful and appropriate, and rendered with fine effect.

The day, taking all the services into consideration, was one long to be remembered by the congregation and the community, and we think it augurs a bright future for St. Paul's church. The new pastor enters upon his labors with prospects of great usefulness and success. The congregation is united and full of zeal for the work committed into its hands, and we pray that God's blessing may rest upon pastor and people in their efforts to glorify His name and build up the walls of Zion. R.

Franklin and Marshall.

The Exercises that were held at the College Opening—Abstract of Prof. Kieffer's Address.

Prof. John B. Kieffer delivered the address at the opening of the session of our Institutions at Lancaster on the 1st inst. His subject was "The American Student." After a proper introduction he said:

YOUNG GENTLEMEN: I have been greatly influenced in choosing this subject by a deep sense of the responsibility that rests on the educators of the youth of our country. Four years ago, in discussing here the character of Euripides, I endeavored to show that that illustrious poet was the poet of Grecian decline, and, as one evidence of this, emphasized strongly the fact that he only reflected, but did not stand out against, nor direct and mould the current tendencies of his age, but seemed anxious to give the people what they wanted and not what they needed. This is a fatal defect in any educator or any system of education, whether it be (the pulpit, the daily press) the author, or the teacher. Instead of raising the people to higher conceptions of life and duty, it deludes them with the fancy that in some mysterious way they are already possessed of a better knowledge than their teachers, and that their teachers must first learn of them both what and how to teach. But the voice of the people is not always the voice of God, nor the "Spirit of the Age" always an unfailing guide. Protagoras' proposition: "Man is the measure of all things," was, indeed, the formulated expression of one of the most keenly felt practical needs of his age. And yet the result to which it led was the setting up of individual caprice as a court of final appeal in human conduct; a false estimate of the nature of freedom, and social ordinances; the justification of impiety, immorality, rebellion, and the dissolution of civil society. It needed a Socrates—that master of all merely human teachers—to reclaim these best possessions of his people, and separate for all time the truth on which this specious aphorism rests from the false uses to which it was applied. There is a sense in which "man is the measure of all things" and possesses in himself the measure of right and truth. But only the man who has unselfed himself in the presence of truth,—only the ideally perfect man possesses it. And so of the voice of the people and the "Spirit of the Age." In a profound sense they both are the purpose of divine wisdom uttering itself in the world, but amid masses of discordances which man's ignorance has heaped upon himself. Here, too, there is need of an inspired interpreter, who can move men to see that the true interpretation of history does not lie on the surface, cannot easily be found out, has relatively but little to do with commercial interests and material prosperity, as they are commonly understood, and always is concerned with the deeper springs of man's life, and dominated by his spiritual and moral nature.

The weight of responsibility which such an office involves falls chiefly on those directly concerned with education, and without arrogance or assumption they may claim the privilege of being heard with more attention than should be given to men immersed in the diverse pursuits of material interests, and likely to give a superficial and misleading interpretation to their age precisely in the degree in which they have sunk themselves in its utilitarian tendencies. The privilege may be the privilege of a Priestly, a Galileo or a Socrates—the privilege of misinterpretation, abuse and persecution. But "wisdom is justified of her children," and the cry that comes down the ages "wherewith shall a young man cleanse his ways" is not to be answered by the shriek of the locomo-

tive or the clatter of countless looms. It may take time, it may take patience and painful waiting and self sacrifice, but truth sooner or later is found and never save in close association with "humility and faith and sad sincerity."

And how shall we define the student? If we say that he is the man in process of development, the ponderous question comes back on us: "And man—what is he?" Shall we say: "I do not know," as Alkibiades said to Socrates. Ah no! Across the soul of man since Socrates died and Plato lived has passed a vision which they both would have been glad to see but never saw—the vision of One wrestling in prayer for the spiritual perfecting of His followers, and later, in the agonies of death, praying for the forgiveness of His murderers. In Him, the perfect man, there was no seeking after knowledge first and chiefly; no calling of attention to the needs of the body, no glorification of wealth, or earthly power, or earthly wisdom, as being in themselves noble, and worthy, and good. He prayed for man as a living soul, and first and chiefly for that inner part of man of which body, and wealth, and power, and wisdom are the mere servants and instruments.

To Christians this should be of the utmost significance in matters of education, because it shows so plainly how the nature of man was related to the things of this world in the judgment of Him who alone made it possible for man to hold with God the communion of thankfulness and trust and hope. And the history of art, and of literature, and of all human effort, bears the same testimony. Never has there been any high endeavor, much less any great and lasting achievement, when man's spiritual nature for any reason has been subordinated, or eclipsed. That irresistible and mysterious impulse which drives men continually to seek for higher forms in which to express their thought and being, and which is the secondary originating cause of all historical development, works incessantly towards the multiplication of such ideals as the race has in Christ,—nay, rather, works towards the uplifting of all men into Him. And woe betide the people which substitutes for ideals that are personal some abstraction which they conceive to be higher than any personality. As we cannot worship the sea, as we cannot revere the sun, as we cannot love the state, so adoration, and reverence, and love fade away and lose their power when the ideal of human life has ceased to be personal, and man breaks down into a dead egotism, which runs at least into vulgar "cheek."

The student is the man in training,—training himself to feel, as well as to see and know, what is the dominating power in the world's life, in order that he may live it into a higher form of character and so lift his fellow-men to higher conceptions of what true character and conduct are. But the American student in many and important particulars differs from the student of other lands and other times, and in nothing more than in the religious, political, and social functions for which he is preparing. We have been taught to admire the universities of Europe, and surely no people have more reason to be thankful for what they have received from other countries than Americans have for what they have received from Germany and England. But nevertheless we cannot fail to remember that we are neither Germans or Englishmen, and that as our political institutions are said to be more perfectly fitted to us and to work with less friction and strain than the political institutions of any other people, so likewise, sooner or later, our educational institutions will be found to fit us better and to work more effectively towards the ideal that underlie our social compact, than the educational institutions of any other people whatsoever.

We cannot lay too much stress on this, for a consideration of the peculiar mission assigned to America in the world's history will open to our view the special problems towards the solution of which the training of the American student is to look. The foremost man in England, and who has done more than any other to mould the political and social growth of his people in recent times, has said of America; "She will probably become what we are now, the head servant in the great household of the world, the employer of all employed;" and further on in the same paper he adds: "The England and the America of the present are probably the two strongest nations of the world. But there can hardly be a doubt as between the America and the England of the future that the daughter, at some no very distant time, will, whether fairer or less fair, be unquestionable yet stronger than the mother." These words of Mr. Gladstone carry with them undoubtedly the admission that in our country sometime will be found higher forms of social development, and of everything that that term implies, than have heretofore been reached by any people. And there is stronger evidence of this. If any generalization of human history is at all possible it leads inevitably to the conclusion that human society is moving unceasingly forward from cruder to more perfect forms of the spiritual freedom of man—to that condition of human life which is represented to us under the conception and term of the democratic idea. And this conclusion of a scientific study of history is further enforced by the teachings of Christianity, for the self-sovereignty of individual man is one of the objects of the teachings of Christ and His apostles. Mr. Theodore Parker said that "Democracy meant, not 'I'm as good as you are,' but 'you're as good as I am,'" and this is only applying to political institutions that more solemn, searching, and comprehensive declaration which our Saviour gave to individual man on which he was to construct and order his life, "Thou shalt love thy neighbor as thyself." And that this chief feature of the democratic idea is at work in our midst, and in spite of our self-seeking and greed, is moulding character here as it never was moulded before, may be seen in the unconquerable good humor, the intelligent self-courtesy, the vigor, enterprise, vivacity, and flexibility of the American people generally, for these are the traits that most attract the attention and study of thoughtful foreigners who visit our country.

And what is more especially noteworthy in this connection is the apparent incapacity of men trained to Old World ideas to realize what Democracy is. As Sir Henry Maine does, they define it as "only a form of government," whereas, if the ethical definition of it is, "You're as good as I am," then the democratic idea is something vastly more than only a form of government. If it is, however, unconsciously, unintentionally or feebly, the working out into organized forms of life of that great commandment, "Thou shalt love thy neighbor as thyself," then it must be all pervasive and lie at the root of every human activity, and to it, as thus interpreted, and not to it as only a form of government, we must ascribe the distinctively American traits which we have mentioned.

As a nation we are only now beginning to realize this and to see that we must interpret our material prosperity into the language of morality before we can properly estimate it; that we must find the meaning of railroads and telegraphs, not in the increase of wealth that they make possible, but in the increasing clearness with which they make people see how real a thing the universal brotherhood of man is, and how truly it is the underlying principle alike of our form of government and of our social system, and is making its power felt by breaking down even the class distinctions bred and cherished by ecclesiastical craft and creed.

To train young men to be fit members of a social estate built upon this principle and able to carry its various contents on to higher developments is the object of education in America. The problems it is set to solve do not differ from those that confronted educators in other lands, excepting in the degree of their advancement. But the degree of their advancement is simply enormous, and the character that shall be able to take in hand and master such advanced problems will need to be cast in a measurably different mould from those that gave shape to the world's heroes heretofore. But if it was found necessary in the past to form the youth of an age by education that they should love noble ideals, and set their hearts on noble action, much more is it necessary in a society like a democracy which rests under such a compulsion to give to every individual character the fullest possible development and power with a view to the general good. And if the concurrent experience of the world has been that a "four-square" man, a man of well-rounded character and many-sided individuality, is worth more to the world than an unevenly developed or "lop-sided" man, who has been trained to a specialty, much more is it true to-day that such are the men who can properly understand and thankfully, hopefully, patiently work out the mission of American life.

And it would be strange if this democratic idea should produce institutions that fit the people to perfection and work with the least possible friction and strain, and should lead the people to live in a natural condition and "to see clear and think straight," but should show an utter incapacity for producing institutions of learning that shall foster, train, broaden and deepen these high qualities of a young and mighty people. And yet this anomalous thing is supposed to have happened when men begin to argue that higher education in America must be changed radically, that the American college must give way to the American university, the broad and general culture of the old to the narrow and special culture of the new. Not so, young gentlemen. Our fathers builded even better than they knew when on lines of educational work sanctioned as the best by the uniform experience of many ages they founded the American college and let it grow to what it is to-day according to the exigencies of the times. A German gymnasium, an Eton, a Harrow, a Rugby could not have taken its place. Life in America demanded more than they could have given it, in order to produce a culture creative of judicious manhood and social leadership, while at the same time it was unable to provide itself with such an educational equipment as was found in the European university. But precisely this inability led to a broader curriculum in the American college, which made it a school *sui generis* and admirably fitted, if efficiently administered, to produce men capable of leading the thought of the age in which they lived. The sooner we can bring ourselves to bear continually in mind that "the generations of men are braided inextricably together" in a line of unceasing progression, and that in our country a stride forward has been taken so vast that it has radically changed the relation of the individual to the church, to society, and to the state, so much the sooner will we know how intimately interwoven with the life of the nation the American college is, how permanent a lodgement it has found with us, how well fitted in its general features and scope it is for satisfying the needs of democratic society, and how dangerous radical innovation in it will be.

An Urgent Appeal.

It has been announced that Rev. D. B. Schneder, until recently missionary pastor at Marietta, Pa., has been appointed missionary to Japan, and that he has accepted the appointment. But now we learn that there is no money in the treasury that can be used for the purpose of sending Bro. Schneder at present, and therefore he is asked to wait *a year* before setting out for Japan. Under some circumstances a young man might be prepared to wait a year with such a call, but we feel sure it will prove a great disappointment for Bro. Schneder to do so. He had resigned his charge and made all his arrangements to go abroad for the purpose of taking a course of study in the Universities of Germany when this call came to him. It must have been a sore disappointment to him to have to give up his plans and prospects in this direction, for he had considered them long and well, yet he made this sacrifice and gave an affirmative response to the call of the Board of Missions.

The case is a clear one. Mr. Schneder is unemployed and without salary. He is ready and anxious to go, now that he has finally decided to accept this call. Mr. Hoy is reaching out a hand to welcome help in his arduous labors. He greatly needs help. Mr. Schneder has abilities that will qualify him for just the kind of work required at Sendai. If he is to aid Mr. Hoy in that theological school there, than which no more important enterprise, in our judgment, has yet been started by our church in Japan, Mr. Schneder has the very best talents for the work. Mr. Moore, we understand, will soon receive a salary from the Government, and the Board will thus be relieved from paying him a salary. It would seem, therefore, that Mr. Schneder's going will not involve the church in much, if any, extra expense, while the contributions to the cause of Foreign Missions must, and will, be increasing for some time to come, because it is evident that our church has not yet reached the maximum of contributions for this object. These contributions will increase by the mere ordinary progress in organizing and systematizing societies and machinery to render missionary gifts more general in the church, not to speak of an increase of contributions resulting from the growth of the spirit of benevolence in those who now regularly contribute.

The way, therefore, seems to be open and safe for Mr. Schneder's support in the future, and the Board, no doubt, wisely considered this in appointing him. But now there is need of funds in hand, about $2000 we are told, to cover the expense of providing outfit, travelling expenses, quarter's salary, etc., in order that he may go this year, or before November next, after which he cannot do so, it seems, until another year. The question then is, can this $2000 be raised, or provided in some way, or must a whole year be lost, and Mr. Schneder be required to wait that time, with no engagement and no salary? To state the question, it seems to us, is sufficient to determine what its answer should be.

Some Churches and Mission Boards incur and carry debts, as England does, and there are those who argue that such debts are a real benefit, for reasons not necessary here and now to state. *Our Board*, we believe, is determined not to incur a debt, which is doubtless the wisest course to pursue, otherwise it would be an easy matter for it to borrow this amount, with the clear prospect of being able to cancel it in a year or two, if the current expenses are kept within their present limits.

Who among our business and monied men will devise a plan by which this $2000 can be furnished, and Mr. Schneder sent on his way rejoicing this fall yet. We are sure it *can* be done, and that it *should* be done, in justice to a promising candidate for the foreign field, to Mr. Hoy, and to the cause and work in Japan.

Mr. Schneder would like to visit the meetings of the Synods this fall, German and English, both of which he can address equally well in both languages, in order to lay this important matter before them. Will his mission be successful, if performed?

But, we hear it said, the church is not yet relieved of the burdens imposed upon it by the pledges of the Synods last year, notably the heavy one of $15,000 from the three Synods for the College at Wichita. Yes, that is true, but after all is the church really suffering by reason of these burdens? Is it not a blessing "to bear such burdens" for love to the Master?

It is a question of Christian, or Missionary, *Prudence*, that shrewdness in providing for the future which is inculcated as a lesson by our Lord in *His parable of the Unjust Steward*. "The children of this world are, in their generation, wiser than the children of light." If it were a business speculation, with prospects half as fair in that line, the capital would be forthcoming. Who doubts this? Business men know how capital is raised where the future is so promising. Will some of our Christian business men tell us how this $2000 is to be provided? Our Lord Himself teaches the lesson of *shrewdness* in managing such problems in the kingdom of grace.

Of course an easy solution would be for some liberal person to give the $2000 and thus settle the question at once, but if that cannot, or will not, be done, what then? Men in business often find safe and just ways of discounting the future. May not the same thing be done, justly and wisely, in the church? If not, then what *is* the lesson of the parable of the Unjust Steward?

Let the appeal be made, Mr. Schneder should not be required to wait a year before the Board makes his call actual. Nor can the church afford to lose a whole year while its mission work in Sendai is waiting for reenforcement.

T. G. A.

Foreign Missionary's Visits.

Sabbath, the 7th of August, I spent very pleasantly with Bro. Hassler and his people in the beautiful little mountain town of Loudon. In the morning I addressed the Sabbath-school and congregation, and in the evening again, with Bro. Schneder, the newly elect missionary for our Seminary in Sendai, I addressed a union meeting in the church. Was much pleased with the interest manifested on the part of the people in the work in Japan. This congregation recently sent $50 for the Ladies' Seminary in Sendai. There is a missionary society at work in this congregation upon whose aid we may safely rely for the future. Here, too, I had the very great pleasure of meeting two sisters of one of our much esteemed missionary ladies in Sendai, Miss Ault. The impression that I carried away from Loudon was that the people there would do their part for our advance work in North Japan.

On Saturday and Sunday evening, the 13th and 14th of August, I was permitted, in the providence of God, by invitation of Rev. Knappenberger, to present the cause of our Japan mission to the Ladies' Missionary Society of St. Stephen's Reformed church of Upton, Pa. Both meetings were largely attended by an intelligent and interested audience of old and young. My heart and mind responded to the delightful occasion with joy. It was evident that pastor and people were alike interested in their work in Japan, and had come to hear of its successes and prospects. The large audience, the songs of praise, the reading of an appropriate portion of the Word of God, and the fervent prayer of the pastor, all served to attune our heart to speak and to hear what the Lord had done through us for Japan. The beginning, the success, and outlook of our work there are so intensely interesting that the simple telling of the story is all that is necessary to make it as intensely interesting to others. The Ladies' Missionary Society connected with this congregation, although only two years old, is fruitful of good works. Last year it furnished $50 for the building of our Ladies' Seminary in Sendai, and at the close of the Sunday evening service, after hearing of the special needs of our work in Japan, the members of the society rose in the congregation to signify their willingness that what they had now on hand, viz., $55, should be devoted to the sending out of the newly appointed missionary. This was a noticeable feature of the occasion and gave me great pleasure, which the long ride in the dark and rain, to almost midnight, did not in the least dampen. The kind entertainment on the part of the officers of the church, as well as the cordial meeting of the members of the society and others, after service, all contributed to make my visit at Upton one long to be remembered.

Of my very pleasant visit to the Mercersburg congregation, and the encouragement I have received for our advanced work in Japan, I will report when the exact amount is reported to me.

A. D. GRING.

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Portland-Oregon Classis.

The Portland-Oregon Classis held its ninth annual meeting in the St. Peter's church, Mink, Clackamas county, Oregon, beginning on the 2nd and continuing to the 5th of June. Every minister and three of the elders were present—ten in all.

The retiring President, Rev. Jul. Lange, preached the opening sermon from 1 Cor. 4: 1—5. After divine service, the Classis was called to order, and Dr. John Gantenbein and Elder John A. Fischer were elected by acclamation, the former as President, the latter as Treasurer of the Classis.

The meeting throughout the sessions was warm and earnest, but nevertheless harmonious. Much business was transacted, which to notice in detail for publication is not deemed necessary. Religious services were held on Thursday and Friday evening, and on Sunday morning and afternoon.

The requests and recommendations of Synod were generally attended to.

Delegates to Synod of Potomac—Rev. J. Gantenbein, D.D., and Elder Jno. A. Fischer, primarii; Rev. John B. Braun and Elder Carl Schaefer, secundi.

Place and time of next annual meeting are Seattle, Washington territory, and the second Thursday after Pentecost, A. D. 1888, at 7.30 P. M.

Statistics—Ministers, 7; congregations, 10; members, 311; unconfirmed members, 357; communicants, 238; Sunday-school scholars, 255; benevolent contributions, $210; congregational purposes, $2,250.

G. GRAEDEL, Stated Clerk.

Our General Agent has secured *eighteen* new subscribers for the MESSENGER in the New Centreville charge, Pa., Rev. R. O'Boyle, pastor, *nineteen* in Berlin charge, Rev. A. R. Kremer, pastor, and *twenty-six* in Zion's charge, Rev. A. J. Heller, pastor. F.

Meeting of the Board.

The Board of Missions of the Reformed Church in the United States will hold its yearly meeting in the Second Reformed church (corner of Two-and-a-Half and Broad streets), Harrisburg, Pa., on Wednesday, September 21st, 1887, at 2 P. M. The Executive Council will meet at 8 A. M.

The following are members of said Board:

From the Eastern Synod—Revs. W. H. H. Snyder, J. A. Peters, D.D., I. K. Loos, D.D., J. H. Sechler, George Wolf, D.D., and Elders W. H. Seibert and D. S. Keller.

From the Pittsburgh Synod—Revs. R. C. Bowling, J. H. Prugh, C. R. Dieffenbacher, and J. M. Schick.

From the Potomac Synod—Revs. J. O. Miller, D.D., T. J. Barkley, J. C. Bowman, E. R. Eschbach, D.D., E. N. Kremer, G. W. Welker, D.D., and J. A. Hoffheins.

By order of Executive Council,

J. O. MILLER, Pres.

York, Pa., August 5th, 1887.

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Miscellaneous.

Hammock Musings.

ALEXANDER R. THOMPSON, D.D.

Here in my hammock I lie and swing
Under the shade of the apple-trees;
Hither there comes to me on the wing
Of the mild westerly summer breeze,
Odor of clover-heads white and red,
Over the meadow-land freshly shed.
Carpet is spread o'er the orchard old,
Silvery daisy and buttercup gold.

Hazy and dim on the broad blue rim,
Thrusting their heads in the very sky,
Massive and silent and rough and grim
Stand up the sentinel mountains high.
Warders around the horizon they,
In their green panoply, helmed in gray,
Ever are saying, with ne'er a sound,
So His beloved is He around.

Over the meadow-slopes farther down,
Louder than laugh of the merry brook,
Soundeth the bell of the cattle brown,
Luring the indolent eye to look.
Flashes a red-winged blackbird over
Reaches of golden-rod and sweet clover;
Robins are going, with laugh and dash,
For the red clusters of mountain-ash.

Lazily drifting, the purple smoke
Floats from the mountain-side clearing yonder,
Where the deep forests of pine and oak
Fell, the sharp axe of the woodman under.
There, at the kiss of the lover sun,
Blushes of bloom o'er the fresh soil run,
And the gaunt, flame-blackened stumps between
Patches of gold are, and lines of green.

Lowliest fern-frond and cliff sublime,
Marked with His monogram I behold;
Purpose eternal revealed in time,
Witnessing as in the ages old.
Ravine of rock over lowland fair,
Balmy and sweet music-laden air,
Birds in the branches, and clouds above,
Brightness of beauty and life in love.

—*The Sunday School Times.*

Selections.

A talent may be perfected in solitude, a character only in the world.—*Goethe.*

Cheerfulness is the best promoter of health, and as friendly to the mind as to the body.—*Addison.*

Honesty sometimes keeps a man from becoming rich, and civility from being witty.—*Chesterfield.*

Young men, do something in this busy, bustling, wide-awake world! Move about for the benefit of mankind, if not for yourselves.—*Gough.*

It is popular to decry creeds, to criticise and condemn. But what is a creed but an affirmation of faith? Every book of science is a book of creeds.

Faith is the rainbow's form
Hung on the brow of heaven;
The glory of the passing storm,
The pledge of mercy given.
It is the bright triumphal arch
Through which the saints to glory march.

God is worthy to be believed. We need not ask for the witness of our senses when we have the statement of God's Word. His Word is better evidence than the testimony of our senses. Our senses are not infallible. They may sometimes be mistaken. But a plain statement of God's Word may always be relied upon, and ought to be with us an end of all questioning.—*St. Louis Evangelist.*

"To him who, in the love of Nature, holds
Communion with her visible forms, she speaks
A various language: for his gayer hours
She has a voice of gladness, and a smile
And eloquence of beauty; and she glides
Into his darker musings with a mild
And healing sympathy, that steals away
Their sharpness ere he is aware."

Personal.

Mrs. Margaret J. Preston, the Southern poet, is not blind, as has been reported, nor is she losing her sight; she has merely overtaxed her eyes by excessive work.

Queen Victoria contributed numerous relics to the Mary Stuart Tercentenary Exhibition at Petersborough; among them a Bible with the Queen of Scots' autograph, and a print of the Queen and Lord Darnley, of which only three copies exist.

The death of Professor Spencer Fullerton Baird, Secretary of the Smithsonian Institution and United States Commissioner of Fish and Fisheries, was not wholly unexpected by his friends. He was a victim of over-work. He had not reached his sixty-fifth birthday, but for thirty-seven years he had been the executive officer of the Smithsonian Institution, to which he was called as Assistant Secretary by Professor Henry four years after its establishment. He was born at Reading, Pa., in 1823, and graduated from Dickinson College in 1840, at the age of seventeen.

Mrs. Gladstone has four sons and three daughters. The eldest son, Mr. William Henry Gladstone, was born 1840; he is married to a daughter of Lord Blantyre. The second is the Vicar of Hawarden, Mr. Stephen Edward Gladstone, who was last year maried to a Liverpool lady. The third, Mr. Henry Neville Gladstone, is resident in Calcutta; and the fourth is Mr. Herbert Gladstone, born in 1854, M. P. for a division of Leeds, and distinguished in political life. The eldest daughter, Agnes, was married in 1873 to Mr. Wickham, head master of Wellington College; the second is married to the Rev. Henry Drew; the youngest, Helen, is principal of the well-known Ladies' College at Newnham, near Cambridge.

Science and Art.

The skin of the catfish is now tanned into leather in Germany. It is tough, supple and appears well.

An imitation chamois skin for domestic use has made its appearance. It is woven, but feels and looks like the true leather, and, moreover, keeps its softness after wetting.

The Captain of the steamship Kaipoura recently tried the experiment of detecting icebergs in foggy weather by the echoes which they give back. He reports echoes of remarkable distinctness.

A new heat indicator for domestic ovens resembles a watch dial, and is marked "bread," "meat," "pastry," "burning," etc. It can be attached to any oven door by drilling a hole through it to insert the spindle of the indicator.

The electric railway now running at Los Angeles is pronounced a great success. They claim that an electric railway can be built for one-third of the cost of a cable road, and be run at much greater speed and less expense. They have run as high as twenty miles per hour, but the usual speed is from ten to twelve. The field where electricity is being employed is evidently enlarging daily, and its possibilities are something marvellous.

It is contended that the impression that oaks are trees of slow growth is derived from English literature, the oak, in that country, growing slower perhaps than other trees. In America, the English oak makes an annual growth of about three feet and sometimes five. American oaks grow in about the same ratio, except the white oak, which seems slower than others. Japan species seem also to grow fast in America, one species, *Quercus dentata*, from an acorn, in ten years, growing near Philadelphia, is reputed as eighteen feet high and six inches in circumference. In Japan this oak tree is known as *Kashiwa*.

Dr. George Hull, of Chambersburg, advances the theory that ice-cream poisoning is due to chemical action which takes place in the freezer and dissolves the zinc. To demonstrate his theory he connected the zinc, paddle and tin can by means of a copper wire with a moderately sensitive galvanometer introduced in the circuit. He first experimented with pure cream, which deflected the galvanometer seven degrees at freezing point, thus showing that some slight solution was taking place, and proving that if pure cream caused a deflection of seven degrees the other ingredients of ice-cream would probably cause more, and in such case sufficient zinc would be dissolved in the ice-cream as ordinarily made as would make it decidedly dangerous as a delicacy. The deflections caused by various other substances used were: Half cream and milk, 25 degrees; pure milk, 45 degrees; one half cream, half milk, sugar and vanilla flavor, 58; the same mixture with corn starch, 44; the same mixtures with eggs, 80.

Items of Interest.

Japan is said to be arranging for elaborate coast defences.

New Haven, Conn., has 4000 Englishmen among her residents, but less than 500 of them, it is said, are voters.

The Signal Service now embraces 182 stations, from which reports are made daily, and employs about four hundred men, exclusive of a couple of hundred clerks in Washington.

The "Conscience party" is the Pharisaical name applied by the New York Prohibitionists to their political organization. It is a great thing with them now to wear a badge in the shape of a gold crank, this being in boastful acceptance of the censure of the public, to which they profess superiority.

It is reported in Berlin that a fresh attempt to kill the Czar was made on the 20th of August. A Nihilist, disguised as an officer of the Guards, approached the Imperial carriage on a journey from St. Petersburg to Krasnoe Sels and fired a revolver twice. The first shot missed the Czar, but the second perforated his coat. The Czarina has since been suffering from nervous prostration.

The lawyers of Paris in solemn conclave, after elaborate consideration, have pronounced it to be their judgment that a husband has a right to open his wife's letters. This has evoked some public comment, and among the approving voices are those of Alexandre Dumas and the Rev. Dr. Pressense. The former says that if Adam had only played the part of an eavesdropper when Eve chatted with the serpent, mankind would not have been turned out of Eden; and the latter qualifies his approval by applying it only to letters "which are suspected of containing divorce court evidence." The funny part of the business is that MM. Dumas and Pressense and the lawyers are all in sober earnest.

The village of Cambridge, Illinois, recently was regaled with a grave and unexpected sentimental sensation. The oldest son—aged five—of Sheriff McClurg, of the place became violently enamored of Miss Sills—aged four—the only daughter of Mr. Henry Sills. They decided upon elopement and a clandestine marriage. The elopement proved practicable; they fled to the next town. The marriage was cruelly deferred, owing to the discovery of their hiding-place, and the pair were brought back with a strong hand. Thereupon did they again elope. Such perseverance deserved a better fate than that accorded the romantic pair, at last accounts, a strong attic door and bread and water.

Adulteration of milk has caused the issuance of strict regulations in Berlin concerning the required quality of all the milk offered for sale in the city; each vendor has to have a license from the police; the milk is classified as full (pure) milk, half milk and lean milk, the quality of each of which is clearly prescribed according to the standard lactometer; adulterations of any kind are strictly prohibited; the milk is to be kept in clean and airy places; the owners of cows are to be visited and must on demand admit the inspecting police officer, appointed by a commission. Contraventions, unless liable to much severer punishment by civil law, will be punished by fines of from 3 to 30 marks, or imprisonment.

Useful Hints and Recipes.

MARTHA WASHINGTON NUT CAKE.—One and a half cups sugar, a half cup of butter, white of four eggs, three fourths of a cup of milk, one and a half teaspoonfuls of baking powder, two cups flour, one cup nuts, one cup raisins chopped fine.

To prepare citron melons for cakes, first pare the melon, take out the seeds, cut into small bits, cook in water until you can run a straw through the pieces; prepare a rich syrup of white sugar; when the citron is tender skim it out of the water, letting it drain. Put it in the syrup; cook until transparent, then skim out, spread on plates and sprinkle with powdered sugar to dry.

GREEN CORN AND PEACH PUDDING.—One cup of the pulp of green corn, which is obtained by cutting the kernels with a silver knife and pressing out the pulp with the knife, being careful that the kernels are not loosened from the cob, one cup of sliced ripe peaches, crushed slightly, two tablespoonfuls of sugar and one cup of water. Mix thoroughly, put in an earthen pudding-dish, placing thin slices of peach on the top. Bake from twenty minutes to half an hour in a moderate oven. Serve cold.

Instead of throwing away the pieces of soap which become too small for convenient handling, make a small flannel bag of suitable size; leave one end partly open and put in the pieces as they collect. When it is full baste up the opening, and it makes a nice bath tub accessory. Another way is to add a little water; set them in a saucepan on the stove and let them simmer slowly. When cold you have tolerably good soft-soap. By letting most of the water boil away, you may make the soap hard enough to be molded into small cakes, which can be dried for use.

STEAMED FRUIT PUDDING.—Take two cups of suet chopped fine, two of boiling hot coffee, two of brown sugar, one half pound of raisins chopped fine, one half pound of currants and one quarter of a pound of citron, five cups of flour and three teaspoonfuls of baking powder sifted into the flour, one teaspoonful of salt; pour into a bag and steam three hours; do not lift the cover from the steamer during that time. Then serve hot with this sauce: Two tablespoonfuls of flour, three-quarters of a cup of sugar, one tablespoonful of butter, one pint of hot water; boil all together; add lemon or vanilla flavoring.

BOSTON BAKED BEANS.—A quart of white beans, covered with two quarts of lukewarm water, in a tin pan, should be placed on the back of the range early in the morning, say at eight o'clock. At noon, if the heat has been sufficient, they will have a shrivelled appearance, and be slightly soft to the touch. Now have ready an earthen beanpot, which comes for the purpose, with a pound of salt pork, uncooked in the bottom, which is to be covered with the beans. Add pepper—no salt, as the pork is sufficiently salt—and about one tablespoonful of New Orleans molasses to give a fine color, then fill up with water and set in a moderate oven to bake slowly six hours, occasionally adding water if necessary.

COOKING TOMATOES.—Tomatoes should never be cooked in an iron stew-pan, or even in a tin; a porcelain-lined pan, or one made of agate, is much preferable. Iron invariably makes the tomatoes acid, and no amount of baking-soda can remove the acidity. If you get a good brand of tomatoes you will not need to use any baking-soda. Chop a little onion very fine and let it cook with the tomatoes; by the time they are ready to serve, the onion will have all melted, leaving nothing in its place but a delicious flavor. Bread crumbs are very nice to thicken tomatoes, and a teaspoonful of butter and a teaspoonful of flour creamed together also make a very good thickening. A tablespoonful of caramel improves both the color and the taste.

Farm and Garden.

To dig up a fruit tree, by cutting a circle, with a spade, half a foot in diameter, cuts off more than nine-tenths of the roots; and to spade a little circle about a young tree not one-quarter as far as the roots extend and call it cultivation is like *Falstaff's* men claiming spurs and shirt collars for a complete outfit.

Wheat fed whole to laying fowls, and wheat screenings or cracked wheat fed to young chicks, have always produced the most desirable results, though it must be remembered that they must not be fed in the same quantities as corn, or preparations of corn. The tendency of wheat is to produce a healthy growth, feed the muscular tissues and aid materially in causing the hens to lay often and rich eggs.

DUCKS FOR MARKET.—Discussing this subject, a New England poultry expert says that the Pekin, Rouen, or Aylesbury are the breeds usually preferred. No profit can be made from the common ducks. The ducks of the breeds mentioned, if forced in growth, will weigh five pounds each when ten weeks old, and they will sell best about June 1. A good duck should lay at least 125 eggs a year, and some of them have reached as many as 200 when well managed, and it pays to keep them.

PROTECTION FROM HAWKS.—A Maryland farmer thus tells how to make what he calls "hawk fenders:" Cast in large piles of brush, and after laying a low frame, throw on the branches. Under this the chickens can run when hawks are around. In summer time plant morning glories and honeysuckles, so as to twine through the brush, and a very pretty mound of flowers will stand, in addition to your fender. They will last several years, and also serve in winter when the snow is deep, except under the fenders.

THE POTENT PIG.—In a recent address on "The Pig," Colonel Weld, Editor of the *Guernsey Breeder*, said that for ordinary purposes, and for making the most pork from a given quantity of food, no pure breed would give as good results as a cross-bred animal. He advises the use of small-boned, fine males upon coarse sows. The Berkshires have immense potency, enough to revolutionize the hog world. He said Essex pork was more like chicken than meat, and though the animals are small this is a very desirable breed.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

THE LOLLARD: A Story of the Wiclifites. By Minnie K. Davis. Philadelphia: Lutheran Publication Society. 16mo. Pp. 356. Price $1.00.

This is not only an interesting but instructive book. Without presuming to claim that all the pictures given are true in detail, the authoress has done everything in her power to secure accuracy; and she succeeds in showing the difficulties which met a conscientious seeker after truth during the first quarter of the 15th century. We want more books of this kind and hope the one before us will be extensively read.

"SAMANTHA AT SARATOGA." By Josiah Allen's Wife. Published by Hubbard Brothers, Philadelphia.

One of the most prominent personages of the literary world just now is Miss Marietta Holley, popularly known as Samantha Allen, or Josiah Allen's wife. She became a favorite very early in her literary career, and each new issue from her pen has added to her fame, until, for her latest work, "Samantha at Saratoga," Messrs. Hubbard Brothers paid her a princely sum, and the book is decidedly a hit. It will doubtless outsell all her previous issues, as it unquestionably outshines them all in the fascinating vein of humor in which Miss Holley is so happy and so rich.

Preparing for this work, Miss Holley went to Saratoga and spent an entire season, with eyes and ears open, and with brain and pencil vigorously at work. She went in her famous assumed role of Josiah Allen's wife, her imaginary Josiah at her side, with his characteristic blunders, *faux pas*, and quick, boylike enthusiasm. As Samantha Allen, Miss Holley is observant, unsophisticated, outspoken, and sound to the core on every question of propriety. Such a couple in the whirl of Saratoga would certainly develop many remarkable situations and utter many funny comments. It is here the humor of the book arises. Plain, back-country, village life, and gay, artificial Saratoga life are so wide apart, that each side becomes ludicrous to the other. These ludicrous, laugh-provoking contrasts are the dominant features of Miss Holley's book.

To these mirth-making presentations of the author the artist's pencil has added a rich entertainment. Over a hundred drawings have been made especially to illustrate the text by Frederick Opper, the leading artist of *Puck*. Burt Wilder, too, has done a share in embellishing this attractive book. These artists make their pictures talk, and between the text and the talk of the pictures the reader looks and laughs and laughs and looks again. Altogether, the book is a rare product, and its purchasers will not be disappointed.

The September CENTURY ILLUSTRATED MAGAZINE gives as a frontispiece an admirable portrait of Thomas Jefferson, after a painting by Gilbert Stuart. This is followed by a most able article on Jefferson's Home, supplemented by another on "The Later Years of Monticello." Then comes a regular installment of the Life of Abraham Lincoln, by the martyr President's private secretaries. This history has become a feature of the "Century," to which thousands turn before reading anything else. The chapter before us covers the nomination and election of Mr. Lincoln to the Presidency and is intensely interesting. We predict that this work when finished will be regarded as a standard book which will outlive the common run of biographies. Frank R. Stockton continues "The Hundredth Man," and the second part of "Snubbin through New Jersey" is given. "Azalia," by the author of "Uncle Remus," "The Amateur Photographer," "The Digestibility of Food," "Helen," a tale by Harriet Lewis Bradly, "The Framers of the Constitution," by John Bach McMaster, and other articles give variety to the number; and then there are interesting war papers, which not only recall to the present reader the incidents of our civil strife, but will preserve them for future generations. From beginning to end the number is profusely and elegantly illustrated, and will be sought after with avidity.

WIDE AWAKE for September. The contents of this monthly for young people are varied and interesting. The articles are timely—the first being The Centennial of the Constitution of the United States, and are all well and appropriately illustrated. This number is up to former ones.

$2.40 a year. D. Lothrop & Co., Boston, Mass.

THE OLD TESTAMENT STUDENT. A Monthly. Editor, William R. Harper, Ph.D., Professor in Yale University. Seventh volume. September, 1887—June, 1888. Subscription price, $1.00 a year in advance. The Old Testament Student, P. O. Drawer 15, New Haven, Conn. For sale by Chas. Scribner's Sons, New York. Editorial Notes on topics relating to the study of the Old Testament. Articles on the literature, history and theology of the Old Testament. Discussions relative to the study in College of the Old Testament. Inductive Bible-Studies in the history, literature and interpretation of the Old Testament. Notes and Notices of work and workers in the department of the Old Testament. Characterization and criticism of commentaries on the Old Testament. Discoveries in Oriental countries throwing light on the Old Testament. Reviews of books and articles relating to the Old Testament. Current literature, books and periodicals, on the Old Testament.

LITTELL'S LIVING AGE. The numbers of Littell's Living Age for the weeks ending August 20th and 27th and September 3d contain The International Law of the United States, Edinburgh Review; After Six Years, by Sir Mount Stuart Grant Duff; The Creatures we Breathe, The Trials of a Country Parson, and Dogs in Germany, Nineteenth Century; Painting the "Scapegoat," Contemporary Life and Thought in China, and Modern Historians and their Influence on Small Nationalities, Contemporary Review; Salvation by Torture at Kairwan, Fortnightly Review; The Profession of Letters, Macmillan; The Dolomites of the Pegnitz, Cornhill; The Queen of the Scottish Lakes, and The Deficiencies of a "Well-Regulated Mind," Spectator; A Kirghese Betrothal, and The Use and Abuse of the Piano, St. James; Our Two Selves, Queen; The Plethora of Fruit, News; with instalments of "Richard Cable," "An Adventure in Cariboo," "Major Lawrence," and "Major and Minor," and Poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4.00 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

Married.

On Tuesday, May 31st, by the Rev. Dr. E. V. Gerhart, were united in matrimony, Kennedy M. Killin, Central City, Col., to Miss Hannah A. Douglass, of Lancaster, Pa.

On Saturday, August 27th, by the same, Max Otto A. Puhl, of Berlin, Prussia, to Miss Margaretta M. E. Berner, of Lancaster, Pa.

At Saegertown, Pa., August 24th, 1887, by Rev. A. A. Black, Mr. Martin Flick, of Woodcock Boro, to Miss Olive Rider, of Blooming Valley.

At Reformed Parsonage, in Ringtown, August 20th, 1887, by Rev. W. B. Sandoe, Mr. Elias Merwine, of Union Township, Schuylkill county, Pa., to Miss Sadie Beacher of East Union township.

At the same time and place, Miss Lilly M. Beacher to Mr. Elias Lindenmuth, of the same township and county.

Obituaries.

Obituaries to be inserted must be no longer than three hundred words.

Resolutions of Respect.

The following resolutions were adopted by the Zwingli Missionary Society of the St. Peter's congregation, Augusta charge, at its last monthly meeting held on the evening of August 27th, 1887, on the death of Franklin Martz, a member of the society:

WHEREAS, In the all-wise providence of Almighty God, He has seen fit to remove from our midst, by the hand of death, our brother, Franklin Martz, therefore,

Resolved, That in the death of Bro. Martz the Zwingli Missionary Society has lost a worthy member.

Resolved, That the sympathies of this Society are hereby extended to the bereaved widow and children, and that we commend them to Him whose care is ever over the widow and the fatherless.

Resolved, That a copy of these resolutions be furnished for publication in the MESSENGER.

F. P. MARTZ,
L. M. ADAMS,
Committee.

DIED.—In Shippensburg, Pa., at the residence of her son, Elder F. A. Daihl, on Sunday evening, August 28th, 1887, Mrs. Sarah A. Daihl, aged 72 years, 4 months and 11 days.

Mother Daihl, whose maiden name was Barnhart, was born in Amberson's Valley, Franklin county, on the 17th day of April, 1815. After her marriage she attended a course of instruction in the catechism, and was admitted to church membership by the solemn rite of confirmation, in the Reformed church of Shippensburg, under the pastorate of Rev. Geo. W. Glessner, D.D., to whom she was greatly attached. Though residing over three miles in the country, with rough roads to pass over, from the time of her becoming a member of the church, she was very punctual in her attendance upon the services of God's house; and by her Christian example, and her godly walk and conversation, coupled with her faith in the Lord Jesus Christ, through the merits of whose death on the cross, and His mediation at a Father's throne of mercy, she alone hoped to gain an entrance into the heavenly mansions. She was instrumental, by the blessing of God, in bringing into the church of her choice, her husband (who preceded her to the heavenly world) and six of her children.

St. James tells us in his Epistle that the effectual fervent prayer of the righteous man (or woman) availeth much, and here we have an undeniable proof of the whole matter. Her labors and prayers were for the upbuilding and increase of the church—and in this she was zealous. Though her last illness was somewhat protracted—yet not a murmur escaped her lips; she was resigned to whatever God, in His wisdom, would send. Thus she lived—and thus she died, in the hope of a blissful resurrection and acceptance with the Saviour, who loved her and gave Himself for her. May God sanctify and bless these afflictions to those who so keenly feel their loss in the taking away of this loved father and mother in Israel, that in the days to come they may all live close to Christ.

The pastor, Rev. J. David Miller, assisted by Revs. Dr. Glessner, C. Clever, and J. Marion Mickley, conducted the funeral services held in the Reformed church, and the burial took place on Tuesday afternoon, August 30th, in Spring Hill Cemetery at Shippensburg, Pa. May her rest be sweet and restful, until the sound of the trumpet at the last day, and then may she rise to glory everlasting, in God's kingdom on high.

J. D. M.

DIED.—In Beaver township, Columbia county, Pa., Mr. Franklin Rhodes, aged 61 years, 5 months and 21 days.

DIED.—Near Blanco, Armstrong Co., Pa., August 15, 1887, Mrs. Mary Boyer, aged 74 years, 9 months and 17 days.

Religious Intelligence.

Home.

The twentieth convention of the General Council of the Evangelical Lutheran Church in North America is to be held in the Church of the Holy Trinity, Greenville, Mercer Co., Pa., beginning Thursday, September 8th.

The seat of the next General Conference of the Methodist Episcopal Church, South, which will meet in 1890, will be St. Louis. The General Conference of the Methodist Episcopal Church will meet in New York city next May.

Baltimore has about 300 churches, chapels and synagogues. As to communicants the Roman Catholic Church stands first, the Methodist second, the Lutheran third, the Baptist fourth, the Presbyterian fifth, and the Jewish sixth. The population of the city is about 410,000. Of this 120,000 is Roman Catholic, 210,000 Protestants and 80,000 unevangelized.

Archbishop Heiss, of Milwaukee, thinks there are 8,000,000 Roman Catholics in the United States, of whom 3,000,000 are Germans. Of the eleven archbishops and sixty bishops, however, only one archbishop, Dr. Heiss, himself, and eleven bishops are German. He thinks the German element ought to have larger recognition, but is well aware of the difficulties in the way.

The German Roman Catholic Central Society will meet at Chicago on September 4th, and two days later the General Congress will open its session. Archbishop Heiss, of the province of Milwaukee, a Bavarian by birth, is the only German Archbishop in the United States. He is reported as saying that "The province of Baltimore, is presided over by Cardinal Gibbons, who is of Irish descent. The majority of the six Bishops under him are Irish, and one or two are British. Bishop Becker had German Protestants for his ancestors, but he is not considered a German. At Boston they are either British or Irish, with one French Bishop and five Irish Bishops. The Chicago province, the smallest in the United States, has Archbishop Feehan for its head."

The Moravian congregation of Lititz, Pa., celebrated, on the 10th and 11th of August, the 100th anniversary of the present church building, which was erected in 1787, though it has since then been twice enlarged. The first edifice erected by the United Brethren here was a log cabin, in 1744. In that structure the famous Indian missionary, Christian Henry Rauch, preached. George Klein, a Lutheran, who was converted to Moravianism by the famous Count Zinzendorf in 1744, gave the Lititz congregation six hundred acres of land. Up to within fifty years the town was conducted upon Communist principles, the church owning and regulating everything. To-day it has no corporate government and no police, yet there is not a more orderly village in the State. August 13th, was properly the anniversary, but the services were continued August 11th.

Foreign.

It is claimed that the Episcopal Church of Ireland has 640,000 members, while the Presbyterian has 471,000, and the Methodist 49,000.

At a meeting of the Executive Committee of the Church House, held in the Jerusalem chamber, Westminster Abbey, business was discussed connected with the arrangements for the acquisition of a suitable site, and with matters concerning the constitution and future management of the Church House.

According to a London paper the New Testament in Arabic is in demand in the land of Moab. In one day a colporteur sold fifty-four copies—flour being the purchasing power. When night came every receptacle in the colporteur's house was filled with flour, and not a copy of the Scriptures remained unsold.

It was agreed some time since that a memorial window in honor of the American Bishop Simpson, of the Methodist Episcopal Church, should be placed in City Road Chapel, London. The announcement has been made that all the money needed for the memorial has been raised in America, and the general feeling is that it will form a pleasant link between English and American Methodists.

A cable dispatch reports Cardinal Lavigerie, of Algiers, as saying to a correspondent in Brussels, that he had been requested by King Leopold to withdraw his mission on the Congo, "His Majesty's desire being that religious work in the Free State be no longer carried on by independent missions, but by regular clergy depending upon the King and the Pope alone." A seminary at Louvain is preparing Belgian priests for work on the Congo.

The German Government has at last, it is stated, consented to grant a large territory to the Roman Catholics for evangelization. The territory granted stretches from the East African coast to Kilimanjaro and is almost conterminous with the territory of the German East African Company. The Catholics are to have this country for their work exclusively, as is the custom of the German Government, which allows the ministers of only one religion in the same colony.

According to evidence given before a British Parliamentary Select Committee, there are about thirty thousand children living in vans and other temporary dwellings in the United Kingdom. The gentleman who bore this testimony said that these children went without education to an alarming extent, and their homes were almost totally outside sanitary influence. He doubted if more than 2 per cent. of this number could read and write, and not one in a thousand had any religious training.

The very highest church in Europe is the pilgrimage chapel of St. Maria de Ziteit, above Salux, in the canton of Graubunden. It lies 2,434 metres above the sea level—nearly 8,000 feet high above the forest, near the limits of perpetual snow. It is only open during the summer time of that region—or, as the folk thereabouts reckon, from St. John the Baptist's Day to St. Michael's Day—and is used only by the Alp herds, who remain there through the summer with their cows and goats, and occasionally by hunters in search of the chamois and marmot. All the inhabitants of Salux climb up thither on Mid summer Day to assist at the first mass and hear the first sermon of the year, and there is also a crowded congregation on Michaelmas Day, at the last service of the year. From time to time a few stray pilgrims from the Graubunden Oberland and the Tyrol find their way there. The second highest church probably in Europe, that of Monstein, also open only in the summer, belongs to Graubunden.

The Japan Mission of the American Board has taken action in regard to the resolutions on unity passed by a conference of the missionaries and bishops of the Church of England and American Church. They express "hearty sympathy with all desires for strengthening the bonds of union between the followers of our Lord Jesus Christ," and rejoice in what "we have already seen of the spirit of unity among the Protestant Christians of Japan as manifested in their National Conferences, and in the local union prayer meetings." They go on to state that the position of the mission differs from that of some others, since it has no ecclesiastical relations with the churches it has established. They therefore refer their Episcopal correspondents to the churches themselves, "for by them alone can any formal action for uniting with others be initiated or decided. Should there, however, at any time arise questions which make it desirable that we, as a mission, should be represented in any conference upon matters connected with the subject of your resolutions, we could then delegate some of our members to act as our committee."—*Churchman.*

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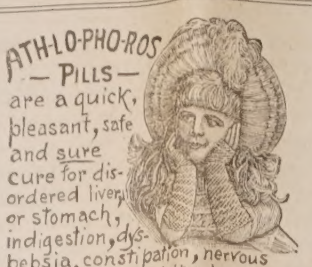

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Total Assets Jan. 1, 1887, $2,301,858 66.

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1887 — 1887

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Church News.

☞ Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

Our Own Church.

Pennsylvania.

Bloomsburg.—A harvest home service was held in the Reformed church at Bloomsburg, Pa., August 21. Grain, fruit and flowers were tastefully arranged by the ladies around the altar and pulpit. The offerings of the congregation were devoted to the Society for the Relief of Ministers. An interesting incident in connection with the service was the confirmation of a young lady, who, when a child, through disease, lost the faculties of hearing and of speech. Thanks to the institutions of our land for those thus afflicted, her intelligence is equal to, or superior, to that of many of her age who retain the use of all their faculties. From the time of her return from the school she was attending in Philadelphia, until the date above named, three times a week she spent an hour with her pastor, receiving instruction in the Heidelberg Catechism. During which time she committed more than half of the answers in the catechism. It was then her desire as well as that of her mother, that she might be confirmed before going with her mother and sister to make their home in the city of Wichita, Kansas, where they will be valuable accessions to our mission church.

Millersburg.—Rev. T. Derr has accepted a call to the Millersburg charge, Pa. He expects to take charge soon.

Conyngham.—Rev. J. B. Kerschner has accepted a call to the Conyngham charge. He will enter on his duties at an early date.

Ohio.

New Lisbon.—The fall communion was held in the Trinity congregation of this charge, August 21st. One young lady was added to the membership by baptism and confirmation. Rev. J. H. Bomberger, of Columbiana, O., preached the communion sermon and also filled the appointment at St. Jacob's church on the afternoon of the same day.

Dayton.—*Trinity Church.*—Rev. D. W. Ebbert, who has been lately called to this church, preached his opening sermon on the morning of the 31st ult. There was a large audience present to greet him, and the services were interesting throughout. The congregation, now that it has a pastor, will undoubtedly make greater progress than ever before. Pastor and people seem to be in earnest. The church was nicely decorated for the occasion.

Clerical Register.

The P. O. address of Rev. E. D. Miller is changed from Upper Sandusky, O., to *Hazelton, Pa.*

The P. O. address of Rev. D. W. Ebbert is changed from Spring City, Pa., to *Dayton, Ohio.*

Picture of Wichita University.

To any one sending One Dollar I will return by mail a beautiful lithographic picture of Wichita University of the Reformed Church. Address

J. W. LOVE,
406 South Market St., Wichita, Kan.

Synod of Potomac.

The Fifteenth Annual Meeting of the Synod of the Potomac will convene in the Reformed church of Mechanicsburg, Pa., on Tuesday evening, October 11th, 1887, at 7 o'clock. The Synod will meet as a delegated body. The Stated Clerks of the several Classes are required to furnish the undersigned, ten days before the time of meeting, with the credentials of their delegates, and also with a copy of the official rolls of their respective Classes as they then stand.

Railroad Arrangements.

The Cumberland Valley and Pennsylvania Railroad Companies have supplied the undersigned with orders for excursion tickets, which can be had on application by enclosing a stamped envelope in which to return them. The orders for the P. R. R., besides the main line and Frederick Division, include the N. C. Ry., B. and B. Ry., P. and E. R. R., P. W. and B. R. R., and the U. R. R. of N. Y.

W. M. DEATRICK,
Stated Clerk.

Mercersburg, Pa., Sept. 5, 1887.

Pittsburgh Synod.

Eighteenth Annual Sessions.

ANNOUNCEMENT.

Pursuant to a resolution adopted at its last annual sessions, Pittsburgh Synod of the Reformed Church in the United States will meet, *in General Convention*, in Zion's Reformed church, Greenville, Pa., on Wednesday, September 28th, 1887, at 7.30 o'clock, P. M.

The attention of the Stated Clerks of the Classes and of pastors and officers of consistories, is hereby called to the rules of Synod, which require that the rolls of the Classes and the credentials of delegated elders, shall be sent to the Stated Clerk of Synod ten days prior to the meeting of Synod.

Railroad Arrangements.

The Shenango and Allegheny Railroad will sell excursion tickets, at reduced rates, to Greenville and return to all who may apply for them at the ticket offices, on September 27th, 28th, and 29th, 1887.

The Pittsburgh and Western Railway makes the same arrangement, except that from other stations than Allegheny City, the reduced rate tickets will be sold only to Butler, Pa., from which point the delegates will purchase tickets to Greenville on the Shenango and Allegheny Railroad.

The Pennsylvania, Allegheny Valley and Baltimore and Ohio Railroads will issue orders for reduced rate tickets to connecting points for use of delegates and their families. These orders will be furnished to those who need them on application to the undersigned.

J. M. SCHICK,
Stated Clerk of Pittsburgh Synod.
Meyersdale, Somerset Co., Pa.

Notice.

All members of the Pittsburg Synod and visiting brethren, expecting entertainment during its sessions, commencing September 28th, will please notify the undersigned at least ten days prior to the meeting of the Synod. We will not be responsible for the entertainment of any failing to comply with this notice.

S. H. EISENBERG,
Greenville, Mercer County, Pa.

Notice.

The Woman's Missionary Society of the Pittsburg Synod will meet in Grace Reformed Church, corner of Webster Avenue and Grant street, on Wednesday, Sept. 21st, 1887, at 7.30 o'clock P. M. It is expected that each society throughout the Synod will send a delegate to this Convention. Rev. A. D. Gring, our returned missionary from Japan, has promised to be in attendance.

The Pennsylvania, Allegheny Valley, Baltimore & Ohio, and Pittsburg & Western Railroads have issued orders to sell tickets at reduced rates. These orders will be furnished to those who need them on application to the undersigned.

MRS. P. KEIL,
Corresponding Secretary, No. 963 Liberty St. Pittsburg.

Notice.

The annual missionary convention of West Susquehanna Classis will meet in St. John's Reformed Church, Williamsport, Pa., on Tuesday and Wednesday, September 20th and 21st, 1887. All the ministers and elders elders of Classis are delegates, and each Missionary Society within the bounds of Classis is entitled to *two* additional delegates. *All* delegates are earnestly requested to notify the undersigned as early as possible of their intention to be present.

Please do not neglect to comply with this notice, as we cannot insure entertainment to any who do not give notice of their coming.

D. H. LEADER, Williamsport, Pa.

Notice.

In accordance with the instructions of the Synod of the Potomac last year, the Board of Education have arranged the following programme for "An Educational Meeting," to be held during the sessions of the Synod at Mechanicsburg, October 11th, 1887. The Board have suggested the following topics for discussion and their respective speakers:

Topic 1st. "The expediency of the Potomac Synod maintaining a college in her own bounds, for her own educational work." Speakers, Revs. Amos H. Kremer, D.D., and N. H. Skyles.

Topic 2nd. "The locality and character of such an institution." Speakers, Revs. S. L. Whitmore and T. F. Hoffmeier.

W. GOODRICH,
Pres. Board of Education.

Philadelphia Markets.

Wholesale Prices.

Monday, September 5, 1887.

BREADSTUFFS.—Flour. Supers, $2.50@2.75; winter extra, $3@3.25; Pennsylvania, family, $3.50@3.75; Pennsylvania, roller process, $4@4.25; Western winter clears, $3.75@4; do. straight, $4@4.25; do. patent, $4.25@4.65; Rye Flour, $2.75@3 per bar.

WHEAT.—Sales of 3000 bushels ungraded in grain depot, 82c.; No. 2 red in export elevator, 78½c.; September, 78¾c.; October, 80¼c.; November, 81¾c.; No. 2 Delaware red new, 83½c.; No. 1 Pennsylvania red new, 85½c; No. 2 red fresh, 78½c.

CORN.—Sales of 1200 bushels ungraded in grain depot, 52½c.; September, 51¼c.; October, 50½c.; November, 50¼c.

OATS.—Sales of 2 cars No. 3 white at 32c.; 1 car do. do. at 32½c.; September, 34c.; October, 34¼c.; November, 35¾c.

PROVISIONS.—We quote Mess Pork at $16@16.50; family Pork, at $16.50@17.50; as to weight; shoulders in salt, 6¼c.; do. smoked, 6¾@7c.; breakfast bacon, 10@11c.; Loose butchers' Lard, 6¾@6¾c.; prime steam do. $6.87@7; city refined do. 7¼@8c.; Beef Hams, $18@20; smoked beef, 14@16c., sweet pickled hams, 10½@12c.; as to averages; city family beef, $8.50@9 ₱ bar. City Tallow in hogsheads, 4c.

POULTRY.—We quote live fowls 12c.; live springers, 10@12c. as to size; Dressed chickens, 11@13c.; dressed spring chickens, 12@14c.

BUTTER.—We quote creamery fancy, 23c.; do. good to choice, 19@21c.; creamery prints, 24c.; do. fair to prime, 20@22c.

CHEESE.—We quote New York full-cream fancy, 12¼@12¾c.; do. do. prime to choice 11½@12c.; Ohio flats, fancy, 11¼c.

EGGS.—Sales of Western at 17½c., and of near-by at 18c.

REFINED SUGARS.—Powdered, 6¼@6 5-16c.; granulated, 6¼@6 5-16c.; Crown A. 6 3-16c.; crystal A, 6½c.; confectioner's A. 5 15-16c.

COTTON.—10¾c. for middling uplands.

HAY AND STRAW.—We quote Timothy, choice, at $15.50@16; do., fair to good, $13@14; Rye Straw, $12.50 for straight without wood.

FEED.—We quote 4 cars prime Winter Bran at $17.50 per ton.

PETROLEUM.—6⅝c. for 70 Abel test in barrels, and 8⅝c. for 120 test in plain cases.

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PHILADELPHIA, Monday, Sep. 5th, 1887.

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BOOK NEWS for September, with portrait of John Burroughs, author and essayist, is now ready, 5 cents, 50 cents a year.

In this number appears the first of a series of "Studies of Prominent Contemporaneous Novelists," by Mr. Maurice Thompson, a caustic yet discriminating critic. He deals with Count Tolstoi this time. Whatever your view of this famous Russian, you will find in Mr. Thompson's articles much food for thought. So you will in a dozen other articles in September BOOK NEWS. There are many new features in this issue. The "Wanamaker Descriptive Price List of New Books," of course, may save you the price of a year's subscription on a single volume.

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